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Music for the Liturgy

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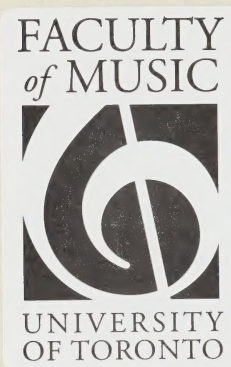

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Music for the Liturgy.

In conformity with the

Evangelical Lutheran Hymn Book

of the

Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

St. Louis, Mo.
CONCORDIA PUBLISHING HOUSE.
1921.

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Introductory Remarks.

The singing, or rather the chanting, of parts of the liturgy in Lutheran Churches is by no means a *modern innovation.* Chanting was part of the public and private forms of worship even in the Old Testament, and the chants of the early Church of the New Testament are undoubtedly adaptations of traditional Old Testament forms. In the third century of the Christian era Ambrose fixed, by episcopal authority, certain tunes (tones) of melodies for the liturgy; his work was much expanded and amplified by Pope Gregory in the second half of the sixth century. Indeed, Gregory's arrangement of the liturgy is up to the present day essentially the form of the Roman Catholic services, and the foundation from which the Lutheran as well as the Episcopalian liturgy have been developed.

Luther, when he emancipated himself and the Church from the thraldom of papacy, had no intention of abandoning the dignified and beautiful church services. On the contrary, he borrowed not only the general motifs of the Gregorian services, but actually the whole services, omitting and modifying only what in the course of centuries had come to assume a sacrificial rather than a service-character. Luther even called his service a Christian mass, and took keen personal interest in all its musical details.

In the course of years the early service-forms of the Reformation underwent many changes, some of which were caused by local influences, while others were due to the personal taste of individuals sufficiently prominent to impress upon the Church their preference for a time, often for a long time. Conferences and synods, both here and abroad, have made frequent attempts to regulate the liturgical forms by resolution; after all, however, not resolutions, but popular consent establishes usage.

The old Gregorian chants in vogue in the Roman Catholic Church at the time of Luther, and in almost unchanged vogue in the Roman Catholic Church of to-day, were designed for a Latin text. Besides, they reflected the tastes of the times, and that taste of the times delighted in slurs. The twentieth century does not delight in slurs. Slurs, such as Haendel could write with impunity in his marvelous choral fugues, Mendelssohn, a century later, used very sparingly, and present-day composers will use them only as an oddity. A well-trained singer may sing such slurred syllables with fairly pleasing effect, but an untrained singer cannot chant them before the altar without annoyance to the worshipers. Why force the German or, in the present case, the English language to

slur syllables when the melody of the chant is perfectly adaptable to the text without introducing slurs? Why mar what need not be marred?

Most Lutheran pastors have realized these uncomfortable features of the liturgical slurs and have abolished them, and many congregations have rejected the entire chanted form of the liturgy, to which they probably would have become reconciled but for the unmusical slurs. The American Lutheran Church, especially the Missouri Synod, has in this respect departed from the forms laid down by its own great liturgical writer in this country, F. Lochner. In the Lutheran Hymn Book and in the present revision of the MUSIC FOR THE LITURGY practically all slurs have therefore been eliminated, not so much as offering something new, but rather as reflecting present usage.

The adaptation to English texts of the old Lutheran liturgical forms that were written for a German text has produced not a few instances of incongruity between the spoken accent and the musical accent. Whenever the monotone of the ministers' chant at the end of a phrase changes to a musical figure in diatonic or chromatic intervals, a musical stress or accent results. Now, unless this musical accent coincides with the spoken accent, the disagreement between the music and the text is undignified, to say the least; in some cases the contradiction between the words sung and the manner in which they are sung, tends to destroy the entire solemnity of the chant. Such misplaced figures as escaped the attention of previous editors of the Common Service have been corrected in this edition.

The *Music for the Common Service* published in 1907 by the American Lutheran Publication Board under authority of the then English Missouri Synod, and the Lutheran Hymn Book begun by the same publishers and the same Synod, but completed by the present publishers, — the English Missouri Synod having become the English District of the parent body, — are the two books upon which this revision is based. The Hymn Book, being more modern (first published in 1911) and much more widely in use, was given preference in all cases of disagreement between the two.

A few suggestions as to the use of the book may not be amiss.

The minister should take the chanting of the liturgy quite seriously. Chanting, as the old liturgists defined it, was *choraliter legere, i. e.,* reading in a singing tone. It is neither drawling on the one hand nor, on the other, jumbling a string of monotone syllables in great haste to reach the next figure. The text is more important than the chant, the *legere* more important than the *choraliter.* But just as a faithful preacher will not only prepare his sermon with due regard to literary form, but also aim to deliver it in the best manner

of elocution at his command, so will the liturgist be mindful not only of the words, but also of the musicalness of his chants. The minister's work, all of it, is too consequential to permit carelessness in any detail. For instance, it is quite important that the minister rehearse any chant with which he is not familiar before attempting it in public service. This applies particularly to the collects, the musical setting of all of which could not be printed without unduly increasing the cost of the book.

The congregation's or choir's part of the liturgical services is largely under the control of the organist, who should fully realize the responsibility resting on his shoulders. If the chanting be too slow, the congregation will lose interest, and participation will soon diminish. On the other hand, if the chants are sung entirely too rapidly, especially without a breathing space between phrases or sentences, the solemnity of the service is materially impaired. The organist should also bear in mind that he is to accompany the chants, not chant them on the organ; he *must not beat out the single syllables,* neither in full chords nor in staccato notes in treble or pedal. The accompaniment is a strict sostenuto of the proper chord until the time for the next chord comes. This applies with double force when the organist accompanies the minister in his solo portions of the service, for instance, the communion service. When accompanying the pastor, the organist should remember that he is not expected to lead the singing, as he must to some extent when accompanying choir or congregation, but that the minister is in every sense of the word the soloist, and is entitled to all the courtesy regularly shown soloists by accompanists.

The older school of organists has been taught to accompany the pastor upon the manual only. This may have been good advice when organs were not provided in the pedals with a stop sufficiently soft to prevent undue prominence of the pedal notes. But there is hardly a modern organ on which, at least with the manual coupled to the pedal, the desired softness and vagueness of the pedal cannot be secured. To accompany without any pedal notes most pastors and congregations will realize as a thin, incomplete background to the pastor's chant. The organist, more than any one person, more even than the pastor, can by injudicious use of his instrument spoil the liturgical part of the service, and the organist should therefore take his part of the service with the full degree of seriousness it merits, by no means forgetting that he is not a soloist during the service, but accompanist. His turn for solo performance comes in the postlude, and not sooner, unless the order of service locally provides for an organ number during the lifting of the collection.

THE COMPILER.

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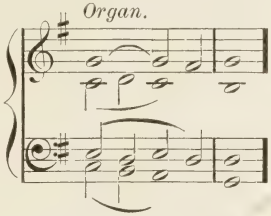
The Order of Morning Service, with Communion.

Opening of the Service.

A hymn of Invocation of the Holy Ghost may be sung.

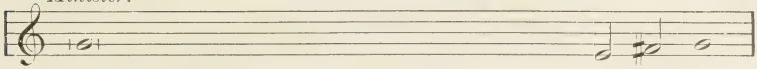
Organ.

The Congregation shall rise



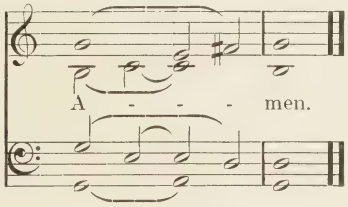
and the Minister, standing at the altar, shall chant or say:

Minister.



In the name of the Father, and of the Son, and of the Ho - ly Ghost.

Congregation.

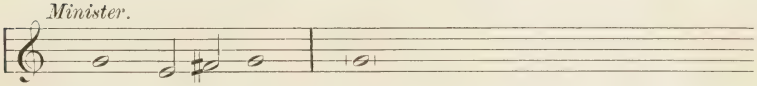


A - - - men.

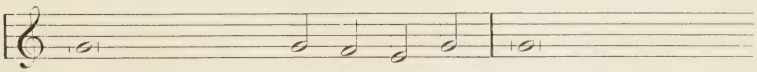
Then shall be chanted or said, as here followeth:

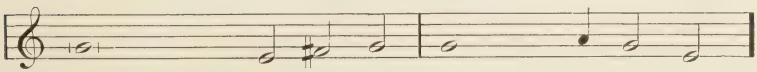
The Confession of Sins.

Minister.



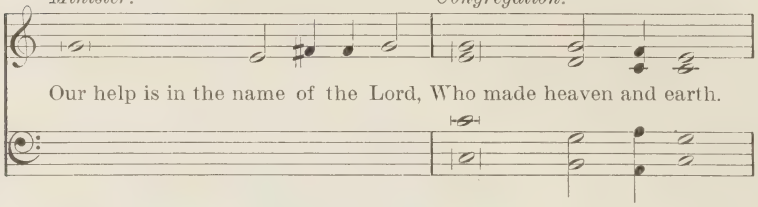
Beloved in the Lord. Let us draw near with a true heart, and



confess our sins unto God, our Fa - ther, beseeching Him in the

name of our Lord Je - sus Christ to grant us for - give - ness.

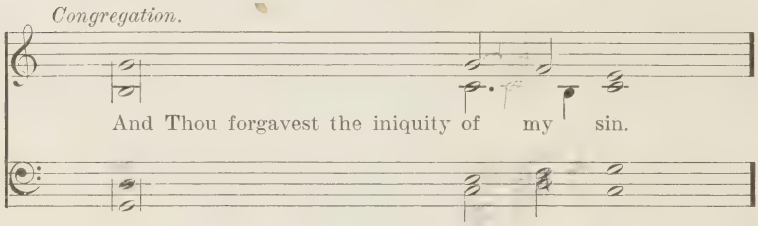
Then, all kneeling or standing, shall be chanted or said:

Minister. *Congregation.*

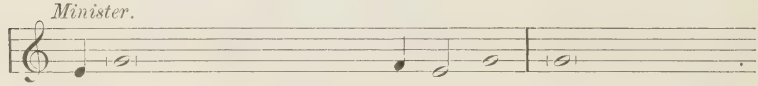
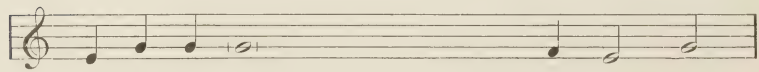
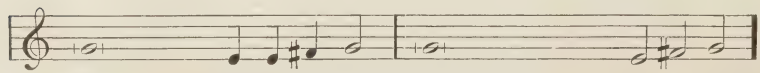


Minister.

Congregation.

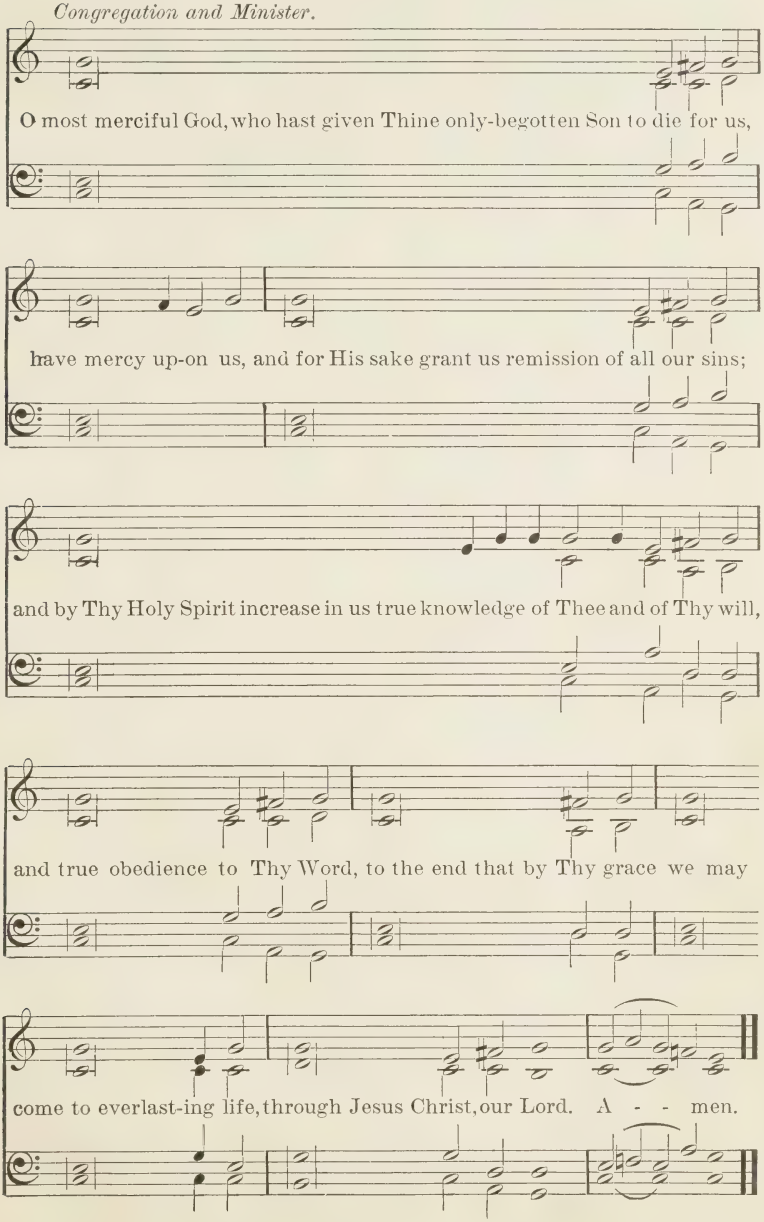


Then the Minister shall chant or say:

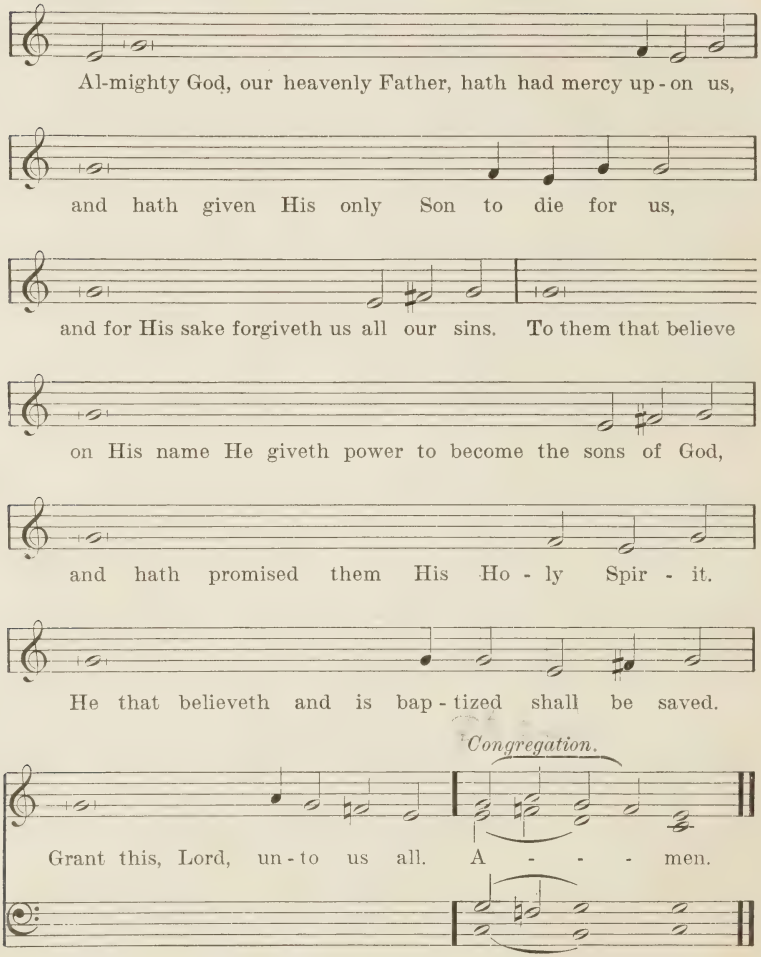
Minister.



The Congregation shall say or chant with the Minister:

Congregation and Minister.


O most merciful God, who hast given Thine only-begotten Son to die for us,
have mercy up-on us, and for His sake grant us remission of all our sins;
and by Thy Holy Spirit increase in us true knowledge of Thee and of Thy will,
and true obedience to Thy Word, to the end that by Thy grace we may
come to everlast-ing life, through Jesus Christ, our Lord. A - - men.

Then the Minister, standing, shall chant or say:

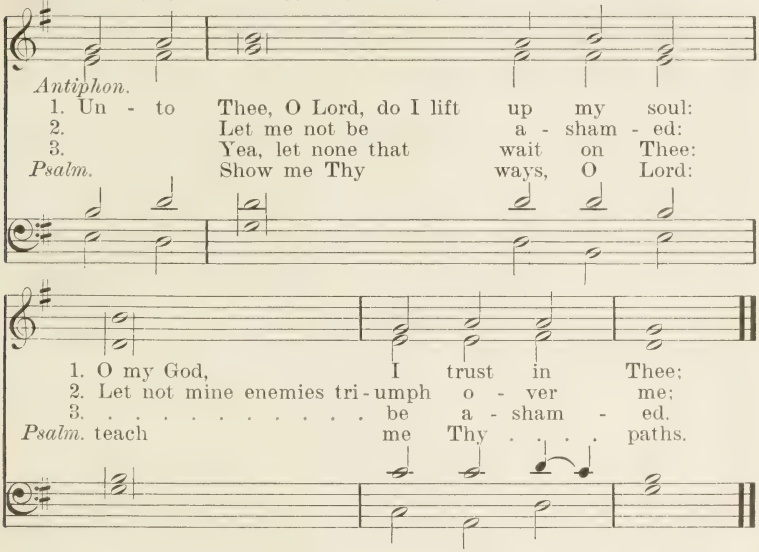
Minister.

Al-mighty God, our heavenly Father, hath had mercy up-on us,
and hath given His only Son to die for us,
and for His sake forgiveth us all our sins. To them that believe
on His name He giveth power to become the sons of God,
and hath promised them His Ho-ly Spir-it.
He that believeth and is bap-tized shall be saved.
Congregation.
Grant this, Lord, un-to us all. A - - - men.

Then, all standing to the close of the Collect, shall be said or chanted the INTROIT *for the day.*

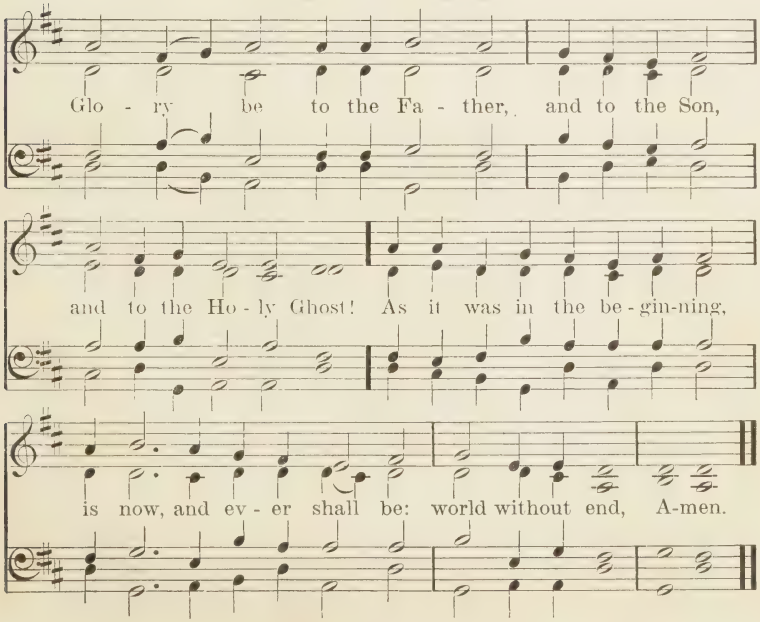
The Introit.

The INTROIT *with the* GLORIA PATRI *may be chanted by the Choir; or the* INTROIT *may be said or chanted by the Minister, and the* GLORIA PATRI *chanted or said by the Congregation. Instead of the* INTROIT *a Psalm or a Hymn may be used.*

INTROIT FOR FIRST SUNDAY IN ADVENT.

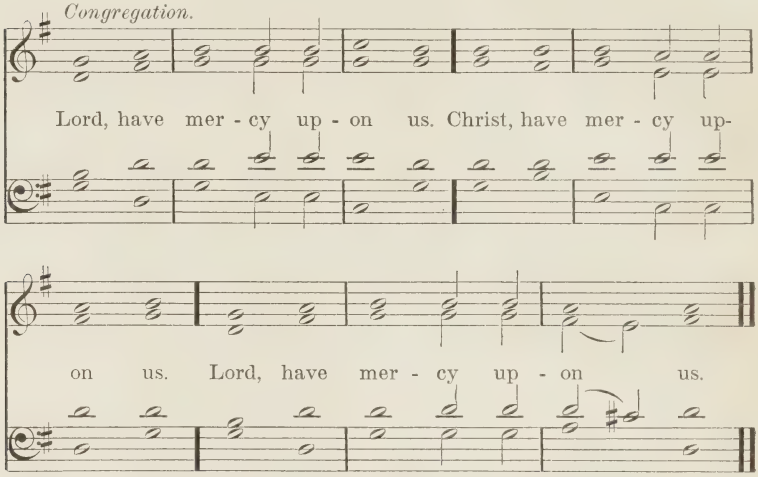
According to this same tune, Tone VI, the Introit for other Sundays (Hymn Book, page 25; Liturgy, page 28) may be chanted.

Antiphon.
1. Un - to Thee, O Lord, do I lift up my soul:
2. Let me not be a - sham - ed:
3. Yea, let none that wait on Thee:
Psalm. Show me Thy ways, O Lord:
1. O my God, I trust in Thee;
2. Let not mine enemies tri-umph o - ver me;
3. . . . . be a - sham - ed.
Psalm. teach me Thy . . . . paths.

GLORIA PATRI.


Glo - ry be to the Fa - ther, and to the Son,
and to the Ho - ly Ghost! As it was in the be - gin-ning,
is now, and ev - er shall be: world without end, A-men.

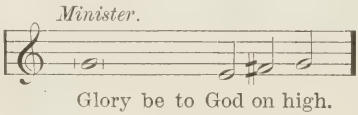
Then shall follow the

Kyrie.

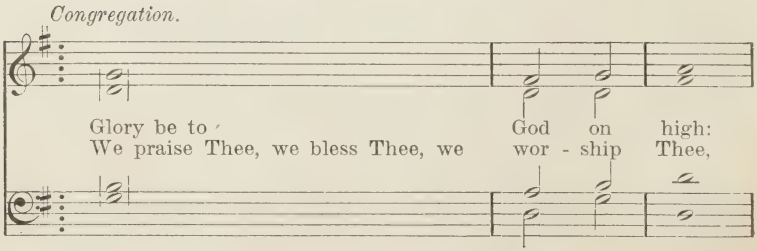
The KYRIE *may be chanted or said by the Minister and Congregation, or each petition may be said or chanted by the Minister and chanted or said by the Congregation in response.*

Then shall be chanted the GLORIA IN EXCELSIS *as here followeth. Instead of the* GLORIA IN EXCELSIS, *another Canticle or Hymn of Praise may be sung, except on Festival days, and when there is a Communion.*

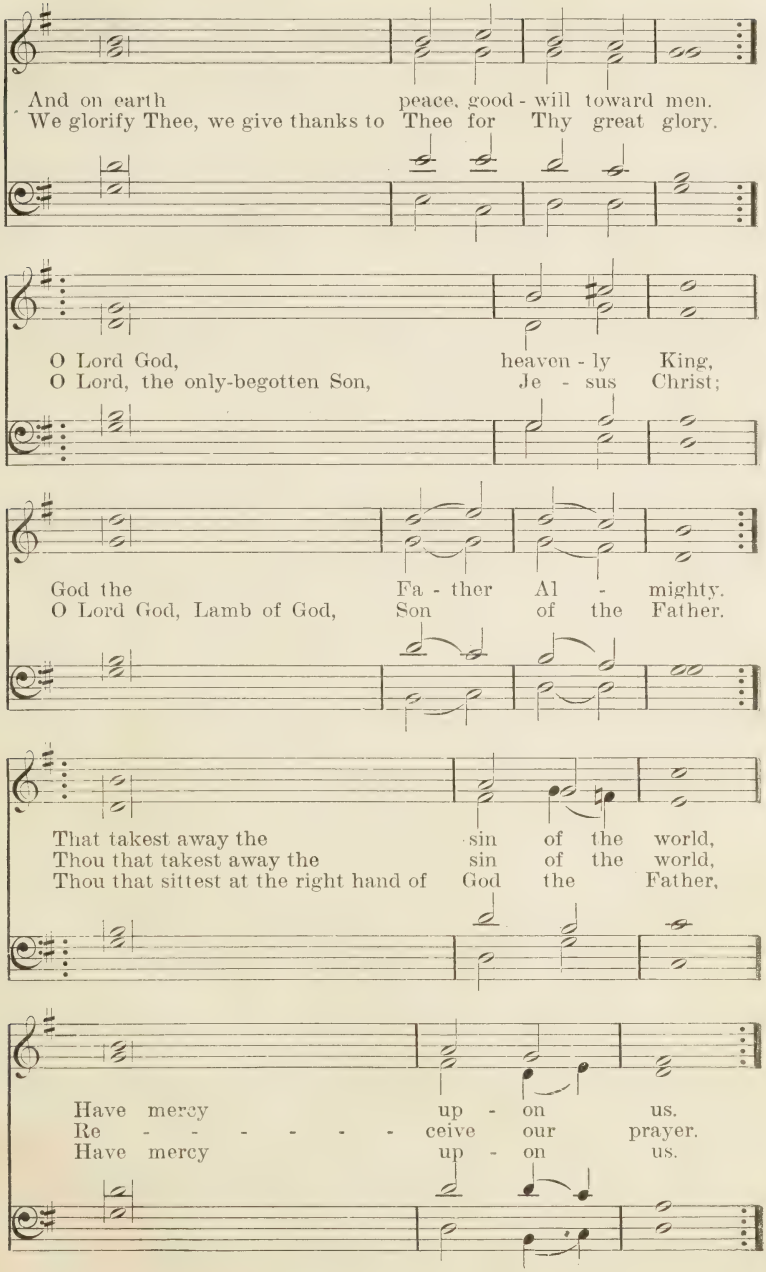
Gloria in Excelsis.

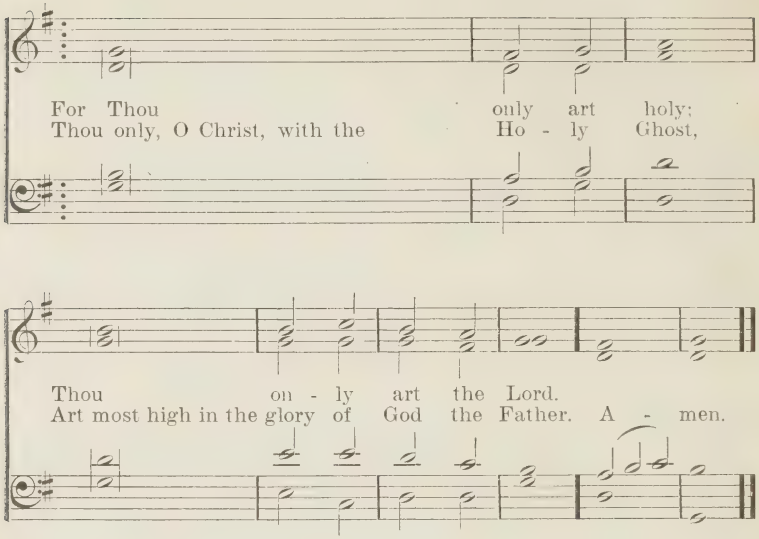
The Minister shall chant or say:



GLORIA IN EXCELSIS.

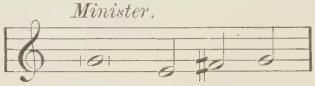



And on earth peace, good - will toward men.
We glorify Thee, we give thanks to Thee for Thy great glory.
O Lord God, heaven - ly King,
O Lord, the only-begotten Son, Je - sus Christ;
God the Fa - ther Al - mighty.
O Lord God, Lamb of God, Son of the Father.
That takest away the sin of the world,
Thou that takest away the sin of the world,
Thou that sittest at the right hand of God the Father,
Have mercy up - on us.
Re - - - - - - - ceive our prayer.
Have mercy up - on us.

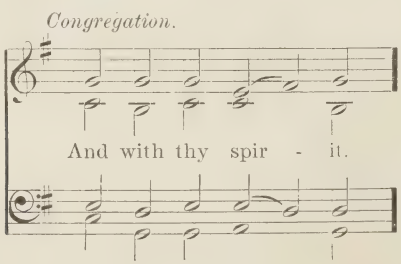

For Thou only art holy;
Thou only, O Christ, with the Ho - ly Ghost,
Thou on - ly art the Lord.
Art most high in the glory of God the Father. A - men.

The Salutation and Collect.

Then shall the Minister chant or say:



The Congregation shall chant or say:



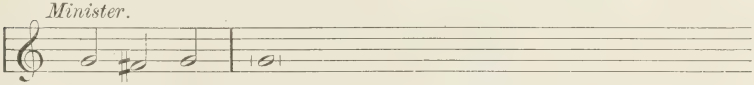
The Collect.

Then shall the Minister chant or say the COLLECT FOR THE DAY.

COLLECT FOR THE FIRST SUNDAY IN ADVENT.

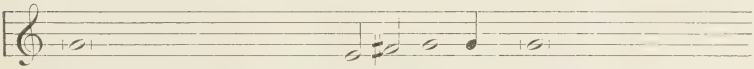
Collects for the otner Sundays may be chanted according to the same tune. (*Hymn Book, p. 25-47; Liturgy, p. 28-98.*)

Minister.

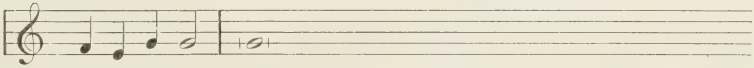


Let us pray. Stir up, we beseech Thee, Thy power, O

Lord, and come; that by Thy protection we may be res-cued



from the threatening perils of our sins and saved by Thy mighty

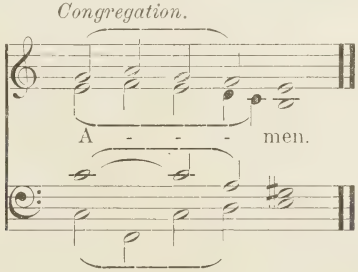


de-liv-er-ance; who livest and reignest with the Father and the

Ho - ly Ghost, ever, one God, world with - out end.

The Collect ended, the Congregation shall chant or say:

Congregation.



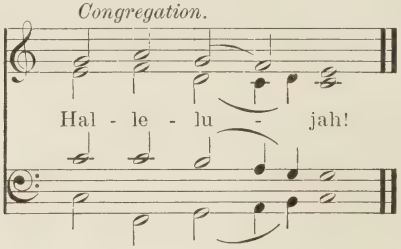
Then shall the Minister read the EPISTLE FOR THE DAY. *Other Scripture-lessons may be read before the* EPISTLE, *but the* EPISTLE *and* GOSPEL FOR THE DAY *shall always be read. The Minister shall announce the* EPISTLE, *saying:*

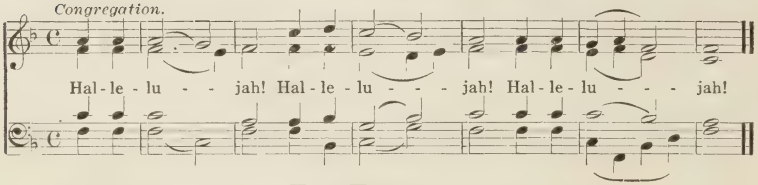
The Epistle for (*here he shall name the day*) is written in the——chapter of——, beginning at the——verse.

The Epistle for the Day.

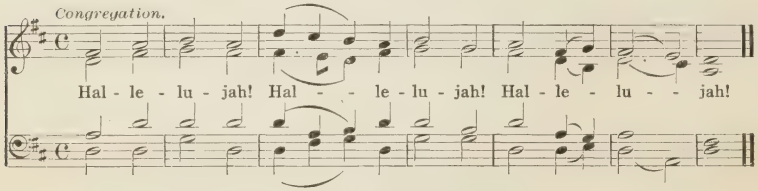
The Epistle *ended, the Minister shall say:* Here endeth the Epistle.

Then shall the Hallelujah *be chanted or said, except in the Passion season, when the Amen shall be chanted or said or sung as after the Collect.*

THE HALLELUJAH.

Or the Triple Hallelujah.



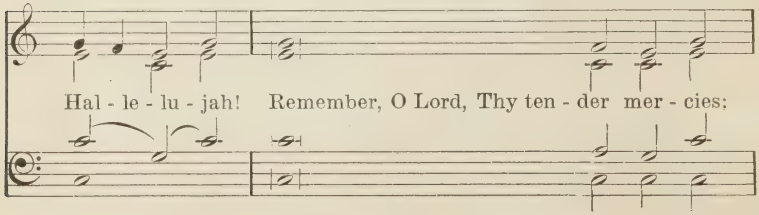
For Festivals.

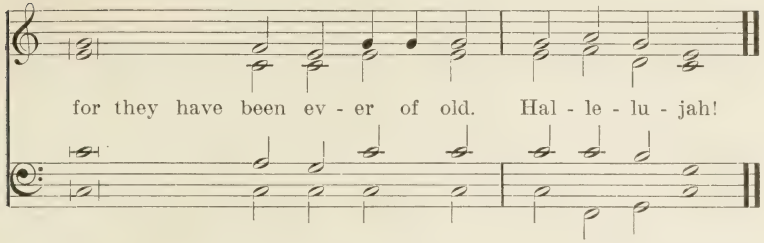


Instead of the simple Hallelujah *a* sentence *for the Season of the Church Year may be chanted with it; or a Psalm or Hymn may be chanted after the* Hallelujah.

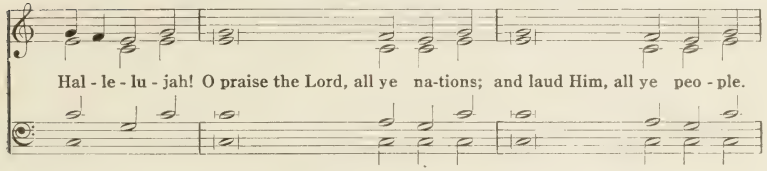
THE HALLELUJAH AND SENTENCE.

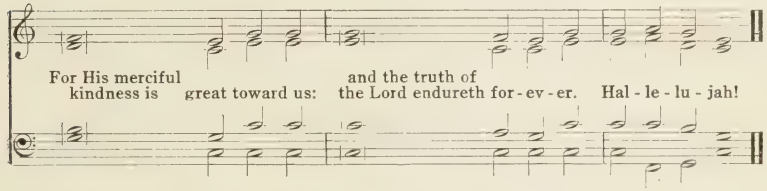
For Advent.



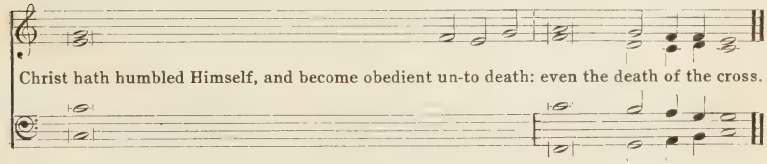


For the Epiphany Season.

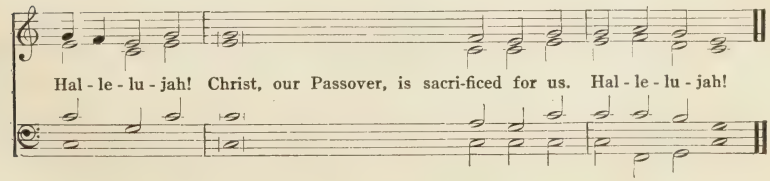




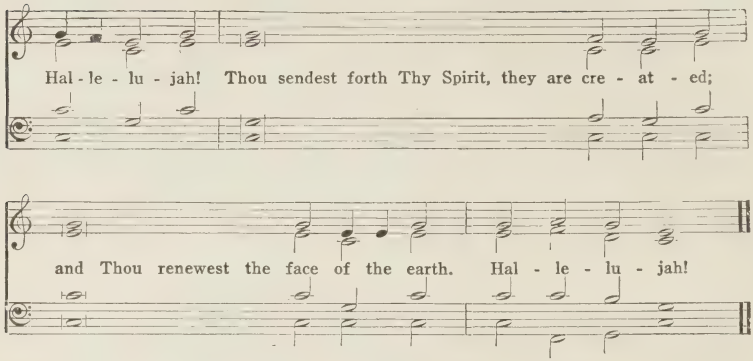
For the Passion Season.



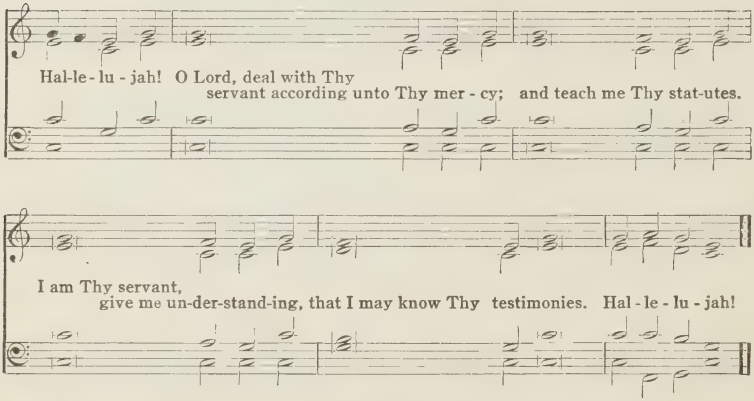
For the Easter Season.



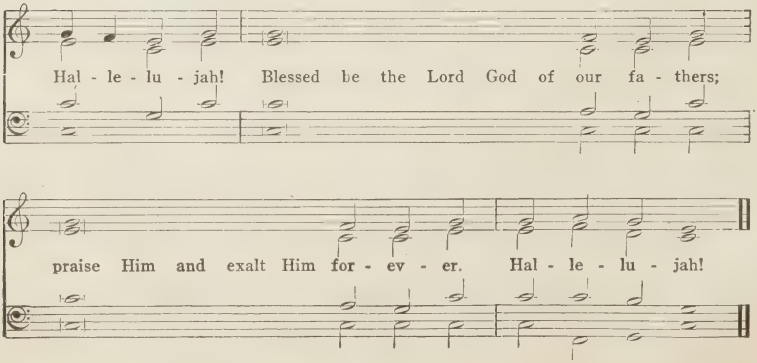
For Whitsuntide.



From Trinity to Advent.


Hal-le-lu - jah! O Lord, deal with Thy servant according unto Thy mer - cy; and teach me Thy stat-utes.
I am Thy servant, give me un-der-stand-ing, that I may know Thy testimonies. Hal - le - lu - jah!

Or this:



Then may be sung another

Hymn.

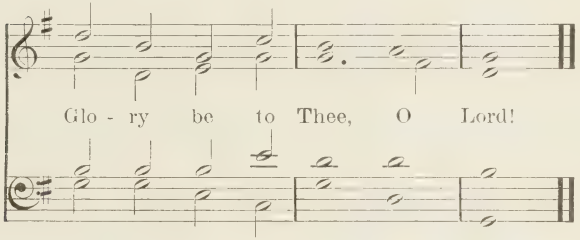
The Gospel for the Day.

The hymn ended, the Minister shall announce the GOSPEL FOR THE DAY, *saying:*

The Holy Gospel is written in the——chapter of St.——, beginning at the——verse.

The Congregation may chant or say.

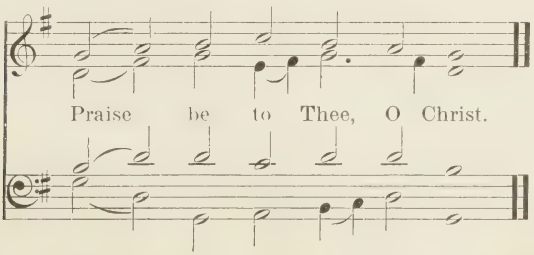
Congregation.



Then shall the Minister read the GOSPEL FOR THE DAY.

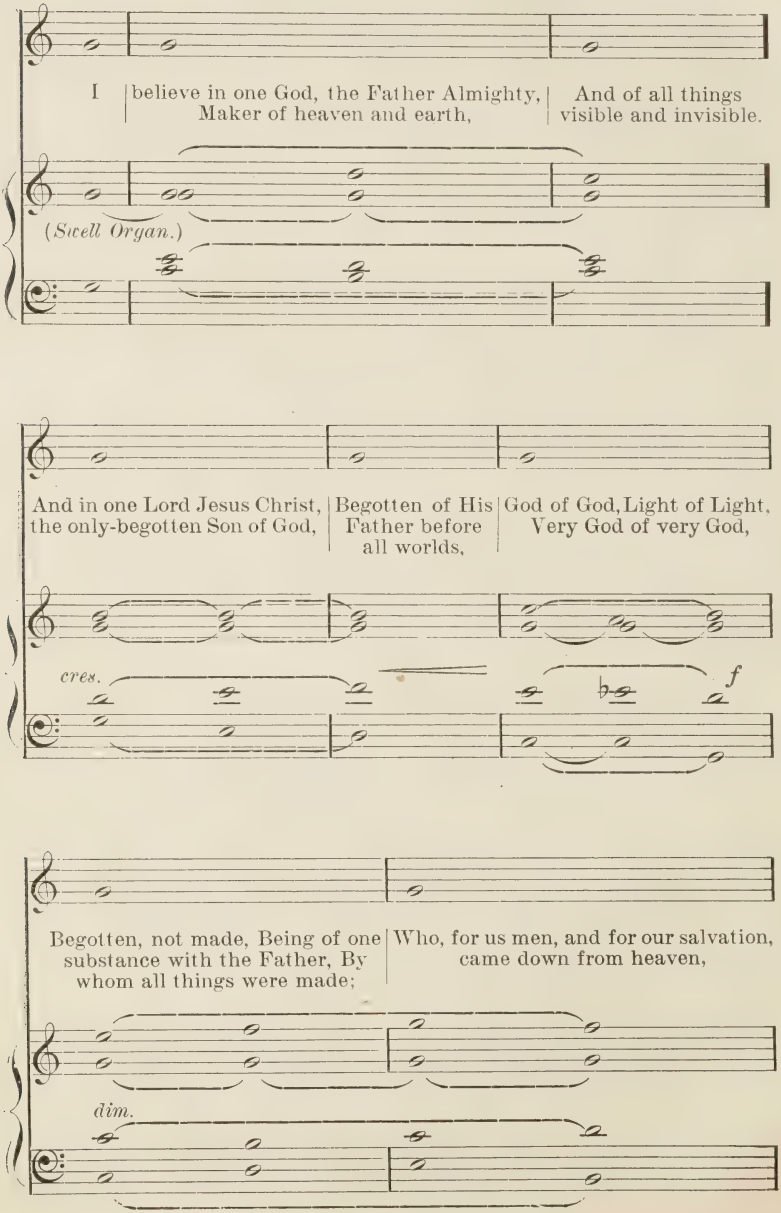
The Gospel ended, the Minister shall say: Here endeth the Gospel, *and the Congregation shall rise, unless they have stood at the reading of the Gospel, and shall chant or say:*

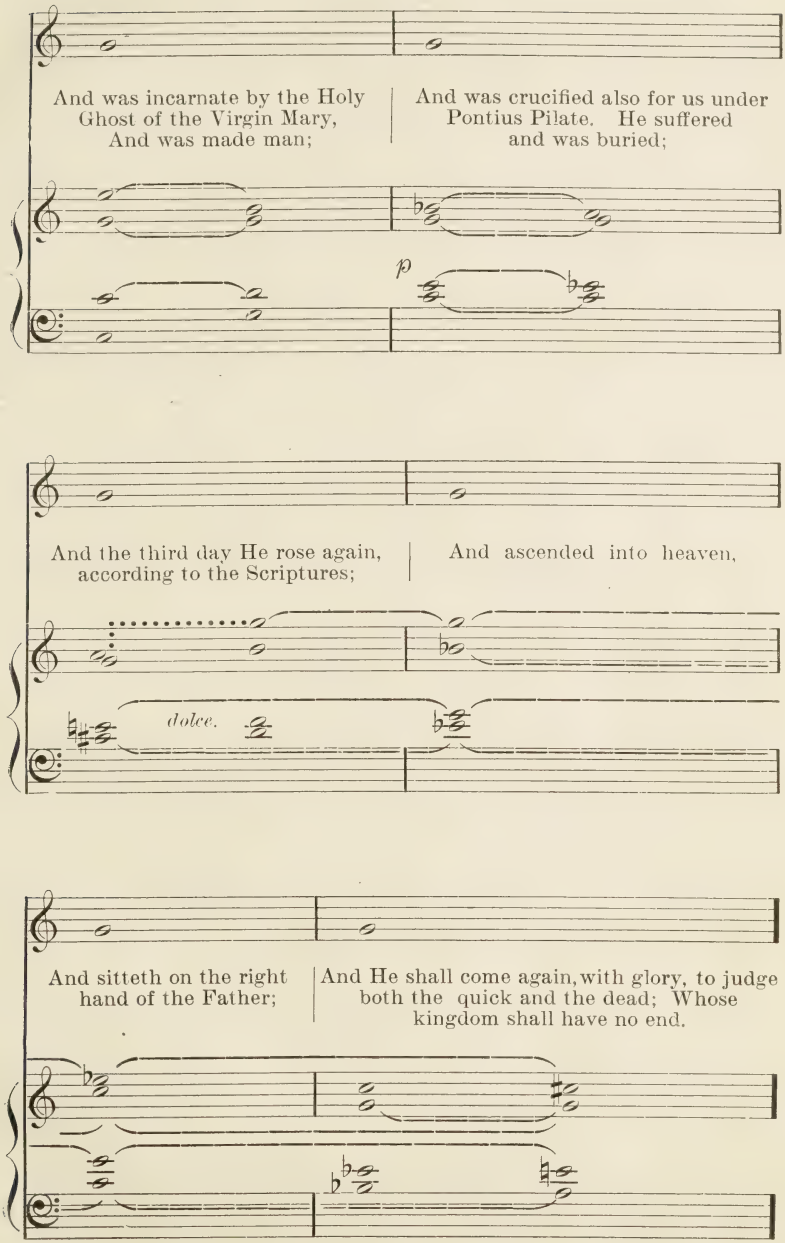
Congregation.

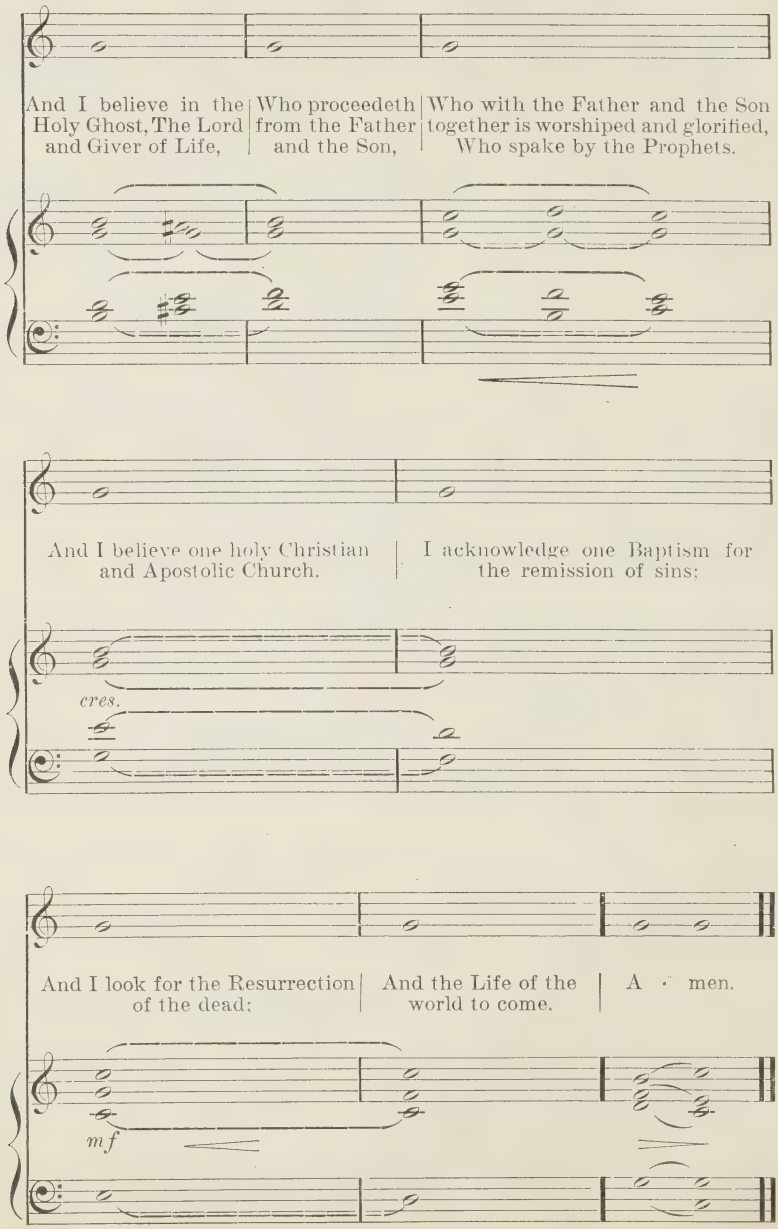


Then shall be said or chanted the NICENE CREED, *or the* APOSTLES' CREED; *but if there be a Communion, the* NICENE CREED *shall be used.*

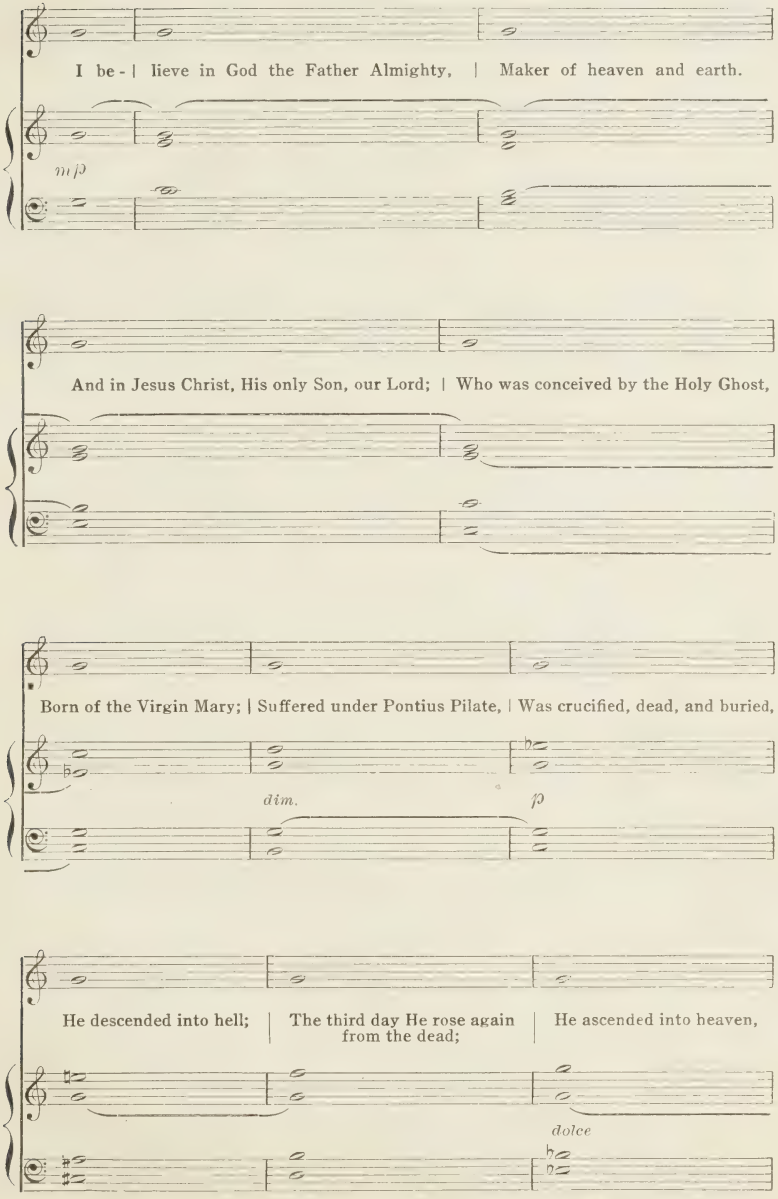
The Nicene Creed.

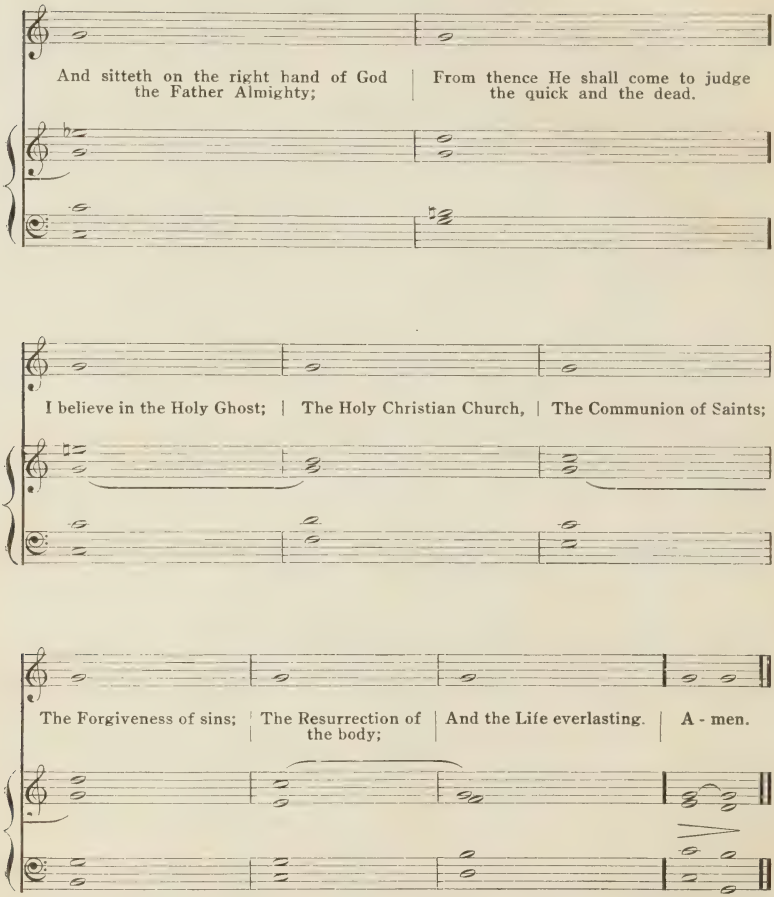

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.
(Swell Organ.)
And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God,
cres.
f
Begotten, not made, Being of one substance with the Father, By whom all things were made; Who, for us men, and for our salvation, came down from heaven,
dim.


And was incarnate by the Holy Ghost of the Virgin Mary, And was made man;
And was crucified also for us under Pontius Pilate. He suffered and was buried;
p
And the third day He rose again, according to the Scriptures;
And ascended into heaven,
dolce.
And sitteth on the right hand of the Father;
And He shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.


And I believe in the Holy Ghost, The Lord and Giver of Life,
Who proceedeth from the Father and the Son,
Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets.
And I believe one holy Christian and Apostolic Church.
I acknowledge one Baptism for the remission of sins;
cres.
And I look for the Resurrection of the dead:
And the Life of the world to come.
A · men.
mf

THE APOSTLES' CREED.


I be- | lieve in God the Father Almighty, | Maker of heaven and earth.
mf
And in Jesus Christ, His only Son, our Lord; | Who was conceived by the Holy Ghost,
Born of the Virgin Mary; | Suffered under Pontius Pilate, | Was crucified, dead, and buried,
dim.
p
He descended into hell; | The third day He rose again from the dead; | He ascended into heaven,
dolce


And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Christian Church,
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting.
A - men.

Hymn.

Then may a Hymn be sung, and the Minister shall go into the pulpit.

After the Hymn shall follow

The Sermon.

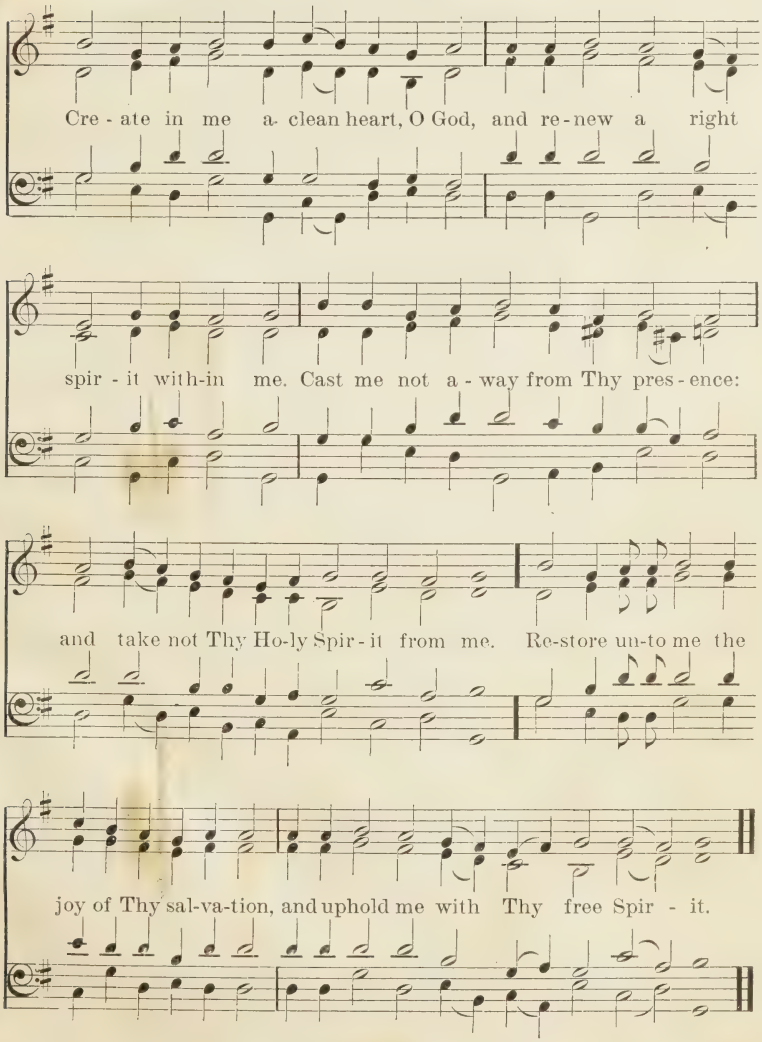
The Sermon ended, the Congregation standing up, the Minister shall say:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

The Offertory.

The OFFERTORY *shall then be sung, at the close of which the Congregation shall be seated.*

The OFFERTORY *here following, or any other suitable* OFFERTORY, *may be used.*

THE OFFERTORY.

Cre - ate in me a clean heart, O God, and re - new a right
spir - it with-in me. Cast me not a - way from Thy pres - ence:
and take not Thy Ho-ly Spir - it from me. Re-store un-to me the
joy of Thy sal-va-tion, and uphold me with Thy free Spir - it.

The Offerings shall be gathered and brought to the Minister, who shall place them on the Altar.

Then shall the Minister make mention of any special petition, intercessions, or thanksgivings which may have been requested. He may also make mention of the death of any member of the Congregation.

Then shall follow the GENERAL PRAYER (*Liturgy, p. 8; Hymn Book, p. 8*), *or, if there be no Communion, the* LITANY, *or a selection from the* COLLECTS AND PRAYERS, *or any other suitable prayer.*

Then shall the Minister, and the Congregation with him, say

The Lord's Prayer.

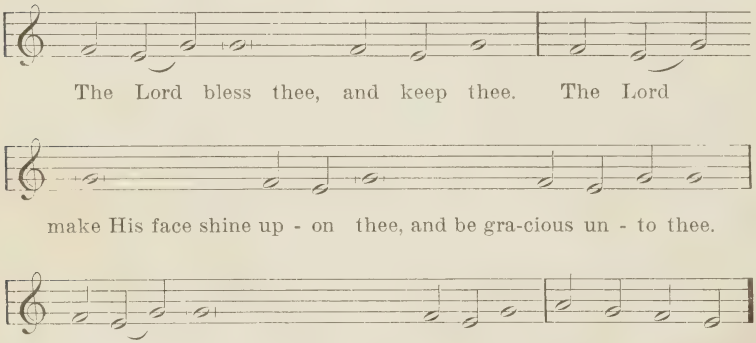
Then shall be sung a

Hymn.

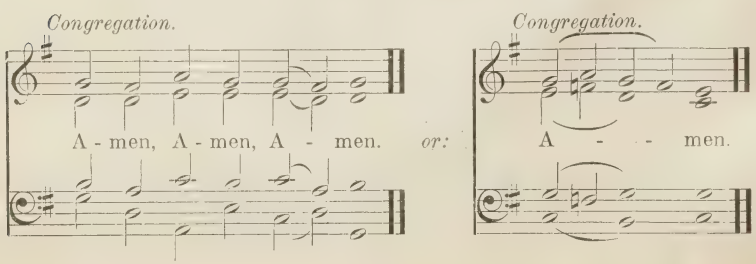
If there be no Communion, a Doxology may be sung, and the Minister, standing at the Altar, shall pronounce the BENEDICTION, *after which the Congregation shall offer silent prayer.*

The Benediction.

Minister.


The Lord bless thee, and keep thee. The Lord
make His face shine up - on thee, and be gra-cious un - to thee.
The Lord lift up His countenance up-on thee, and give thee peace.

The Congregation shall chant or say:

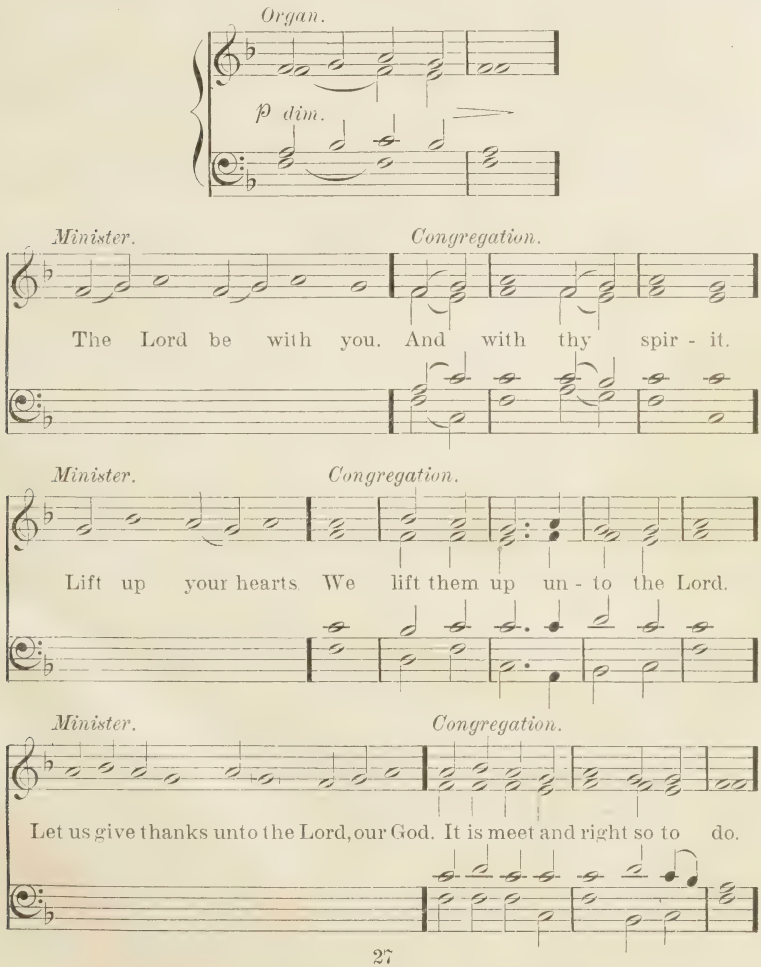


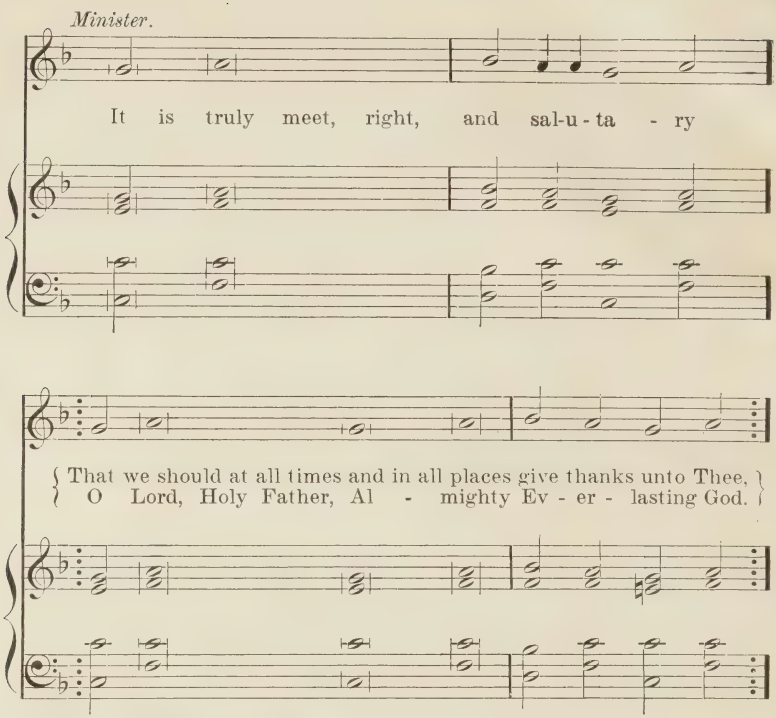
The Communion Service.

Whilst the Hymn following the Lord's Prayer is sung, the Minister shall go to the Altar, make ready the Communion vessels, and prepare for the administration of the Holy Communion.

The Hymn ended, the Congregation shall rise, and stand to the end of the AGNUS DEI.

The Preface.

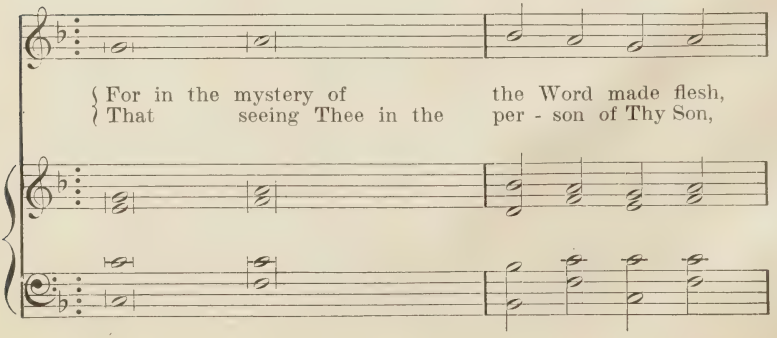
The Minister and the Congregation, as indicated, shall chant or say:

Organ.
p dim.
Minister.
Congregation.
The Lord be with you. And with thy spir - it.
Minister.
Congregation.
Lift up your hearts. We lift them up un - to the Lord.
Minister.
Congregation.
Let us give thanks unto the Lord, our God. It is meet and right so to do.

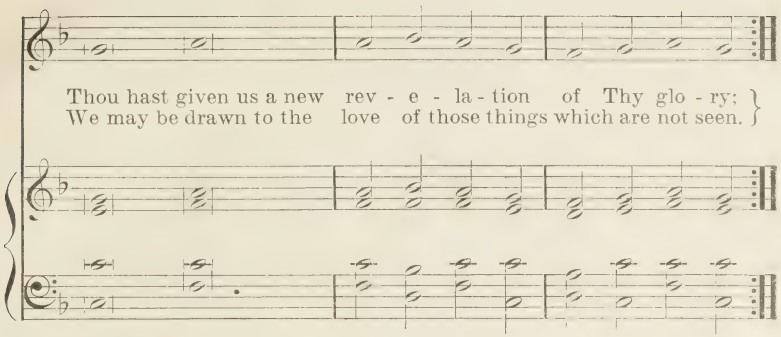

Minister.
It is truly meet, right, and sal-u-ta - ry
That we should at all times and in all places give thanks unto Thee,
O Lord, Holy Father, Al - mighty Ev - er - lasting God.

Here shall follow the PROPER PREFACE, *according to the time, if there be any specially appointed, or else immediately shall follow,* THEREFORE WITH ANGELS, *etc.*

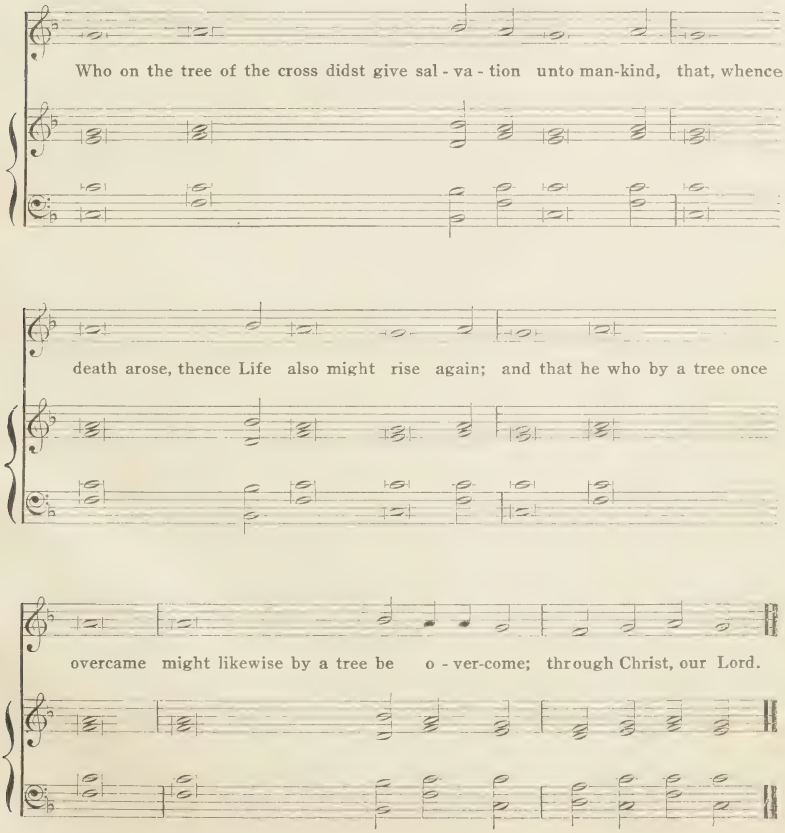
Proper Prefaces.

FOR CHRISTMAS.

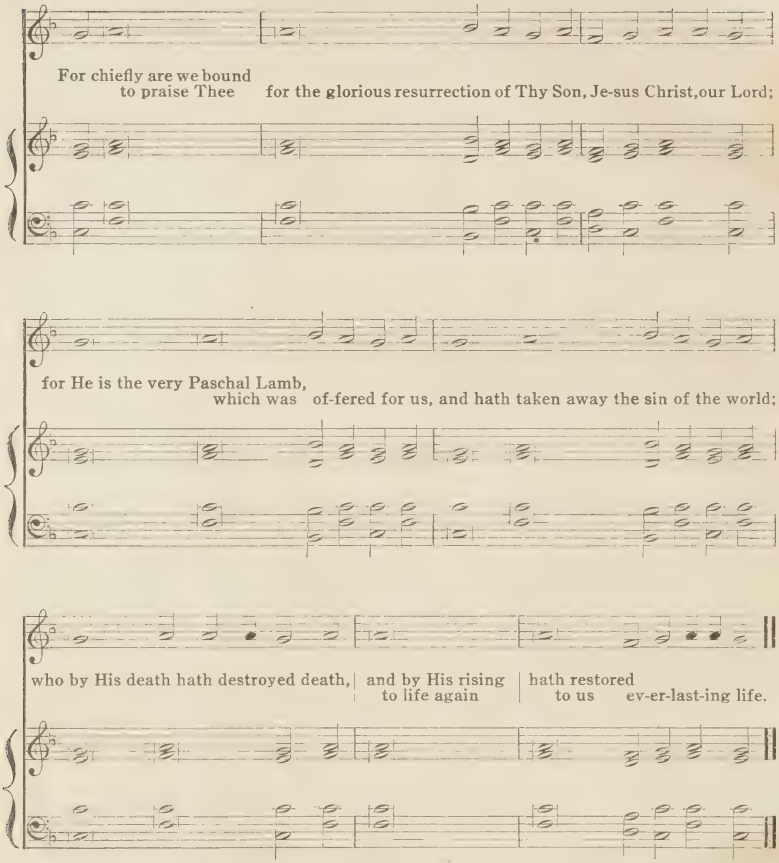




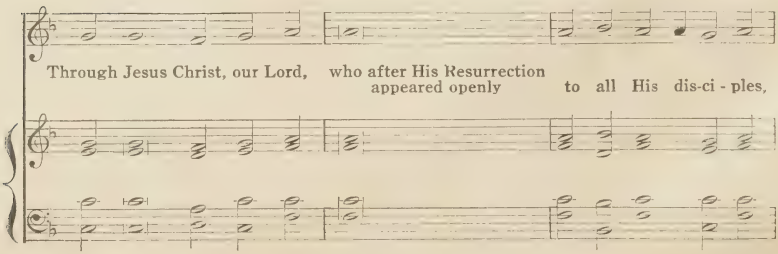
FOR THE PASSION SEASON.

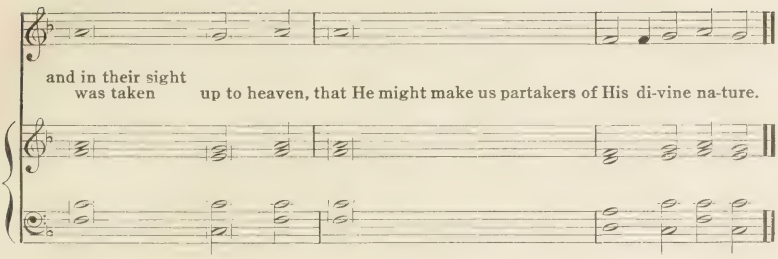

Who on the tree of the cross didst give sal - va - tion unto man-kind, that, whence
death arose, thence Life also might rise again; and that he who by a tree once
overcame might likewise by a tree be o - ver-come; through Christ, our Lord.

FOR THE EASTER SEASON.

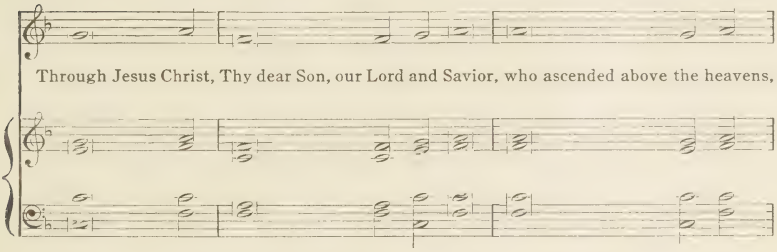

For chiefly are we bound to praise Thee for the glorious resurrection of Thy Son, Je-sus Christ, our Lord;
for He is the very Paschal Lamb, which was of-fered for us, and hath taken away the sin of the world;
who by His death hath destroyed death, and by His rising to life again hath restored to us ev-er-last-ing life.

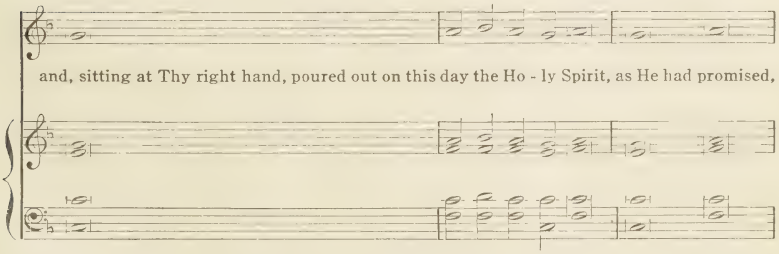
FOR ASCENSION DAY.

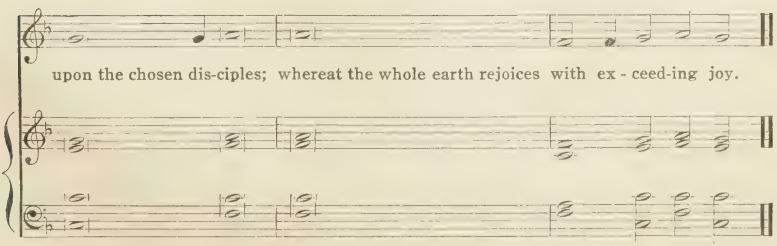




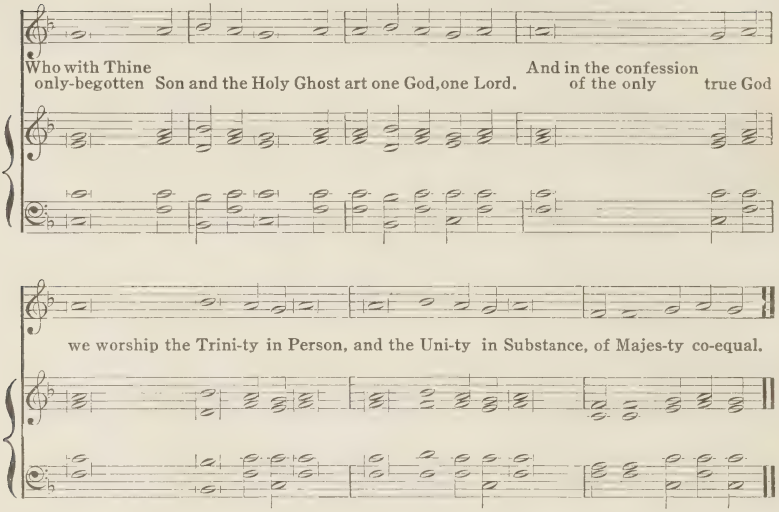
FOR WHITSUNDAY.



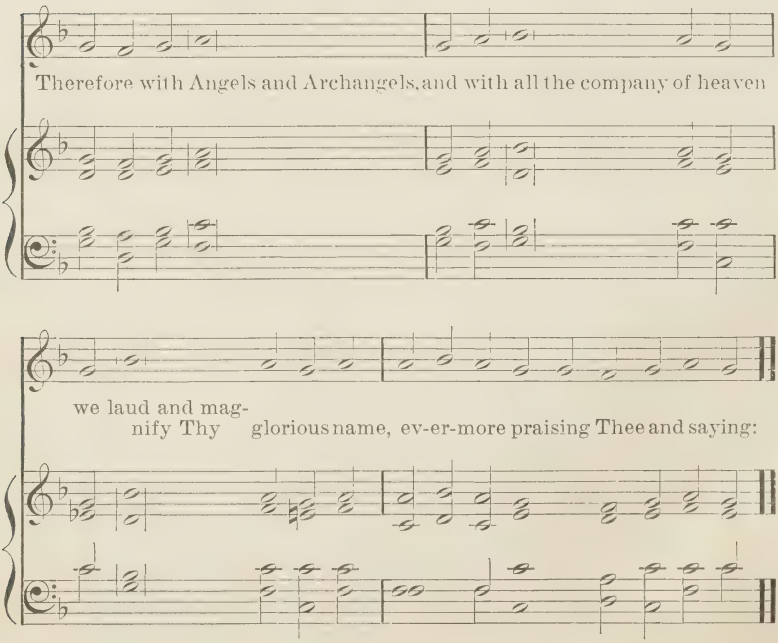




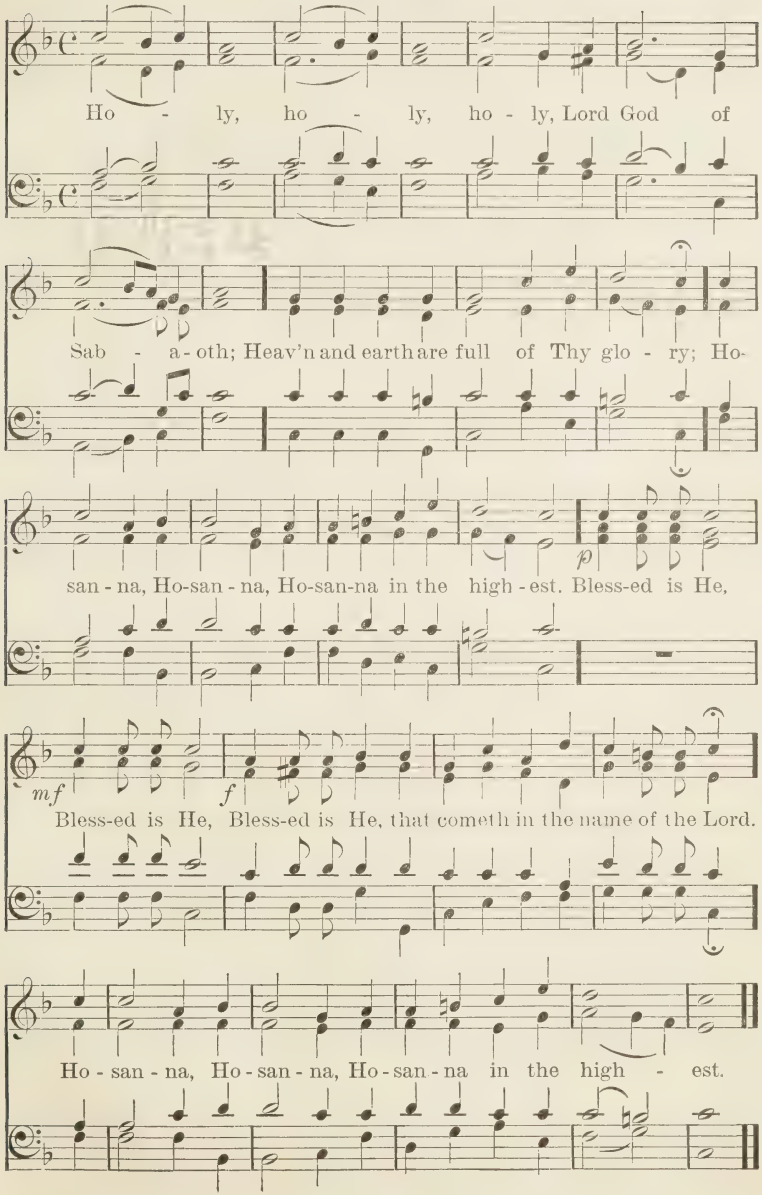
FOR THE FESTIVAL OF THE TRINITY.


Who with Thine only-begotten Son and the Holy Ghost art one God, one Lord.
And in the confession of the only true God
we worship the Trini-ty in Person, and the Uni-ty in Substance, of Majes-ty co-equal.

After the PROPER PREFACE *shall follow immediately:*


Therefore with Angels and Archangels, and with all the company of heaven
we laud and mag-
nify Thy glorious name, ev-er-more praising Thee and saying:

Then shall be chanted or sung the

Sanctus.

Ho - ly, ho - ly, ho - ly, Lord God of
Sab - a-oth; Heav'n and earth are full of Thy glo - ry; Ho-
san - na, Ho-san - na, Ho-san-na in the high - est. Bless-ed is He,
p
mf
f
Bless-ed is He, Bless-ed is He, that cometh in the name of the Lord.
Ho - san - na, Ho - san - na, Ho - san - na in the high - est.

Then may the Minister give this EXHORTATION.

The Exhortation.

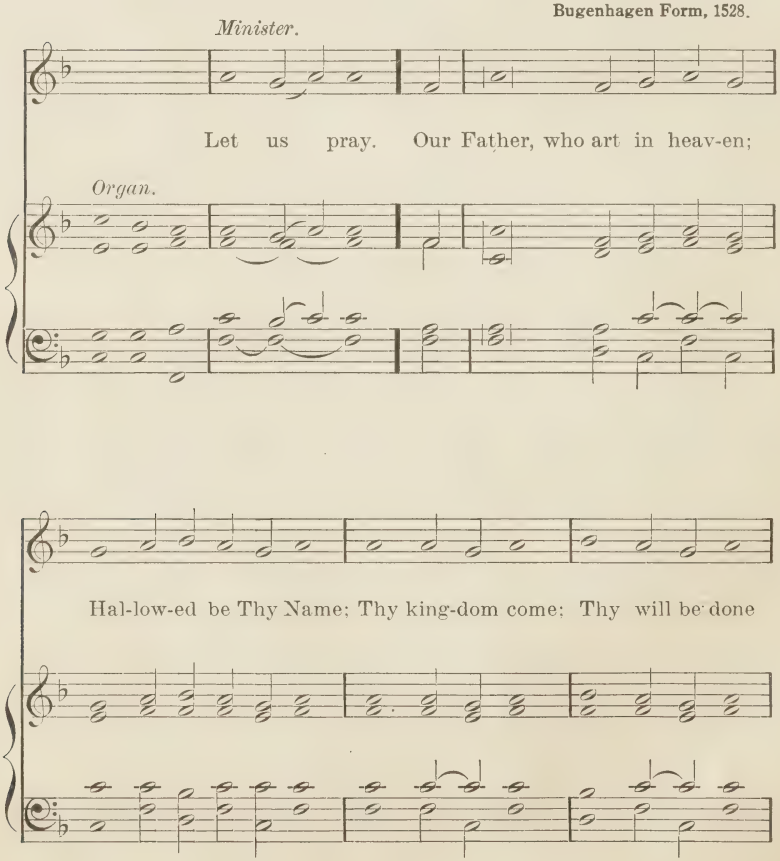
(*For full text see Liturgy, page 12; Hymn Book, page 12.*)

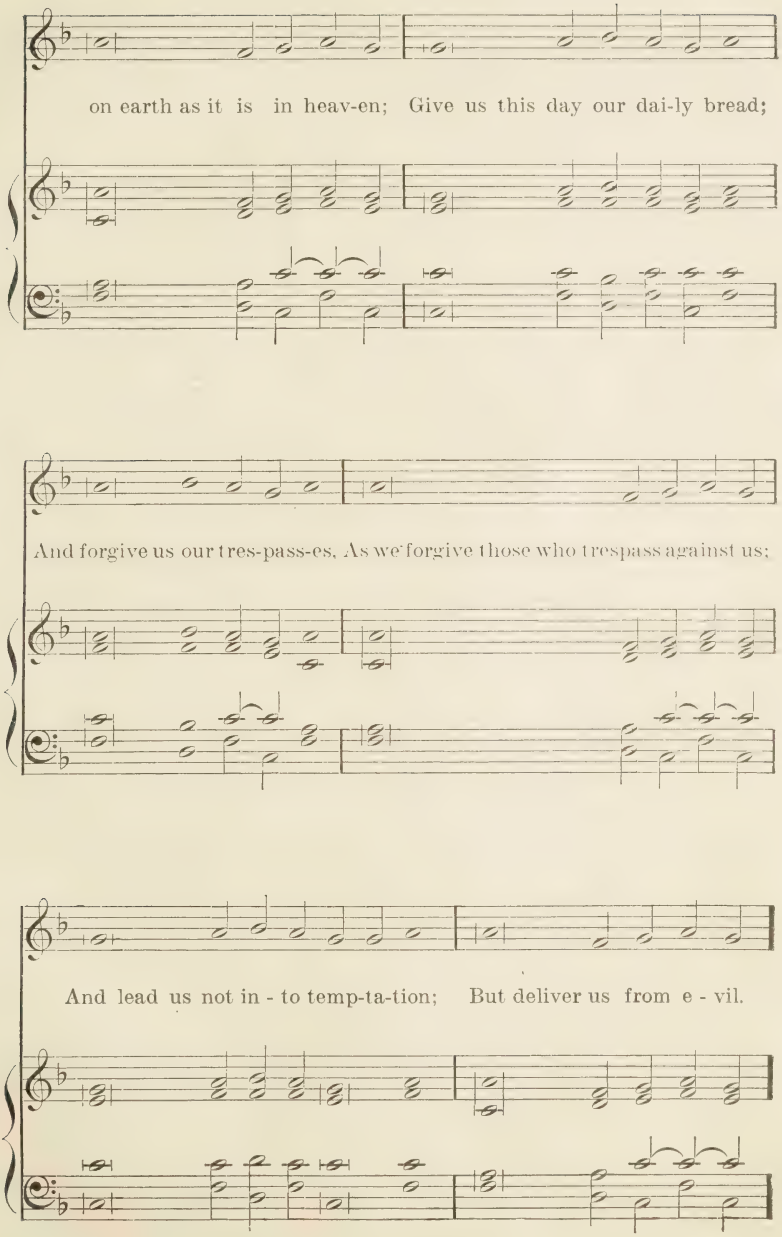
Dearly Beloved! Forasmuch as we purpose to come to the Holy Supper of * * * all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

Then the Minister, turning to the Altar, shall say or chant

The Lord's Prayer.

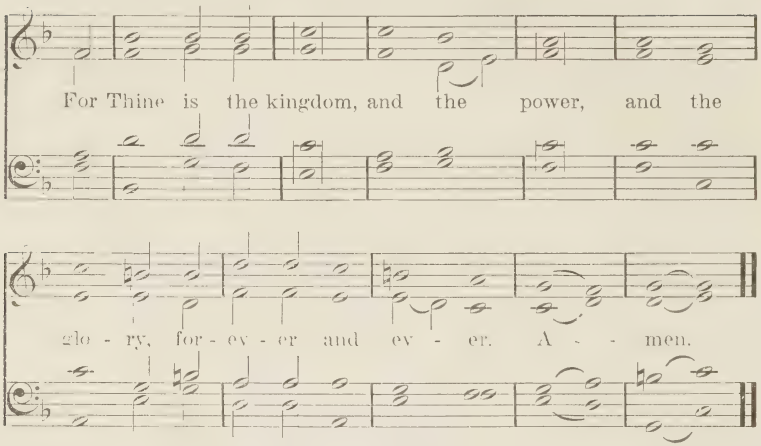
Bugenhagen Form, 1528.




on earth as it is in heav-en; Give us this day our dai-ly bread;
And forgive us our tres-pass-es, As we forgive those who trespass against us;
And lead us not in - to temp-ta-tion; But deliver us from e - vil.

Then shall the Congregation chant or say:

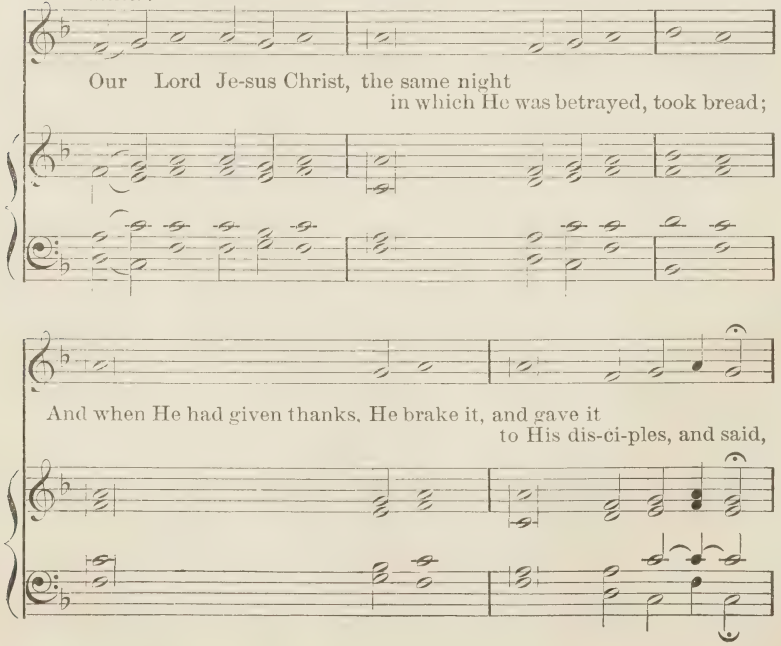
Congregation

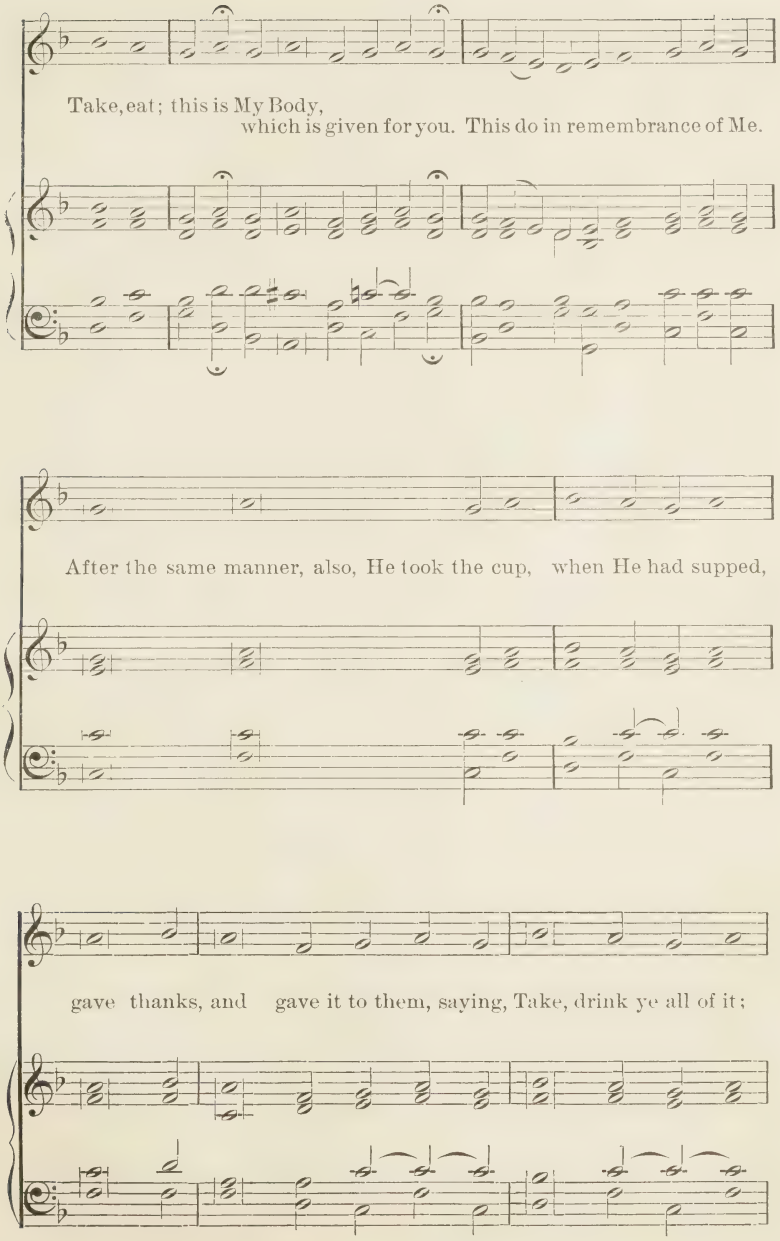


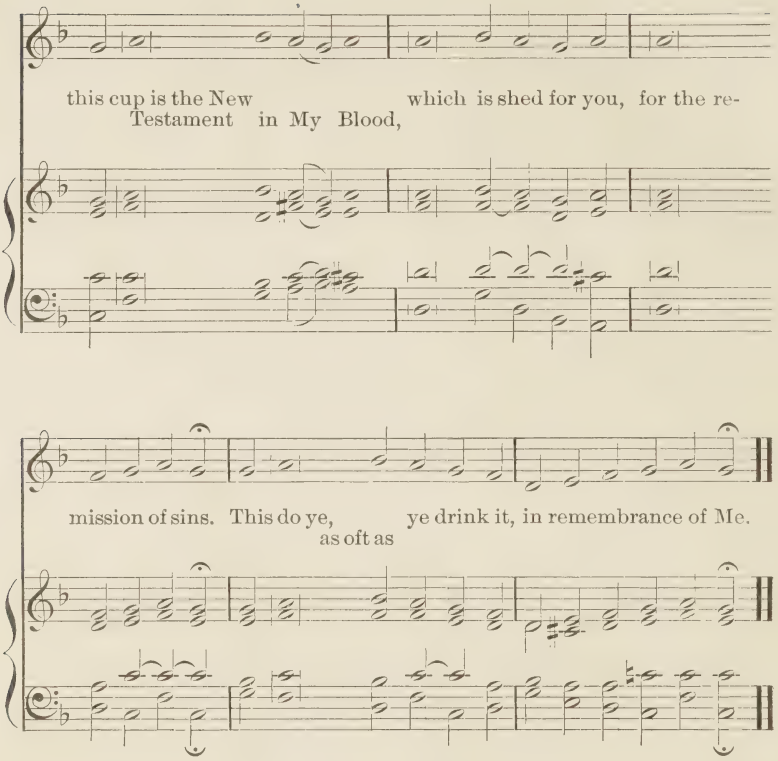
Then shall the Minister chant or say:

The Consecration.

Minister.

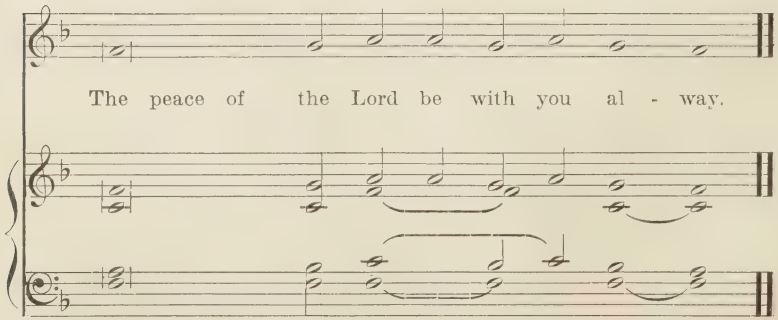

Our Lord Je-sus Christ, the same night
in which He was betrayed, took bread;
And when He had given thanks, He brake it, and gave it
to His dis-ci-ples, and said,


Take, eat; this is My Body,
which is given for you. This do in remembrance of Me.
After the same manner, also, He took the cup, when He had supped,
gave thanks, and gave it to them, saying, Take, drink ye all of it;


this cup is the New Testament in My Blood, which is shed for you, for the re-
mission of sins. This do ye, as oft as ye drink it, in remembrance of Me.

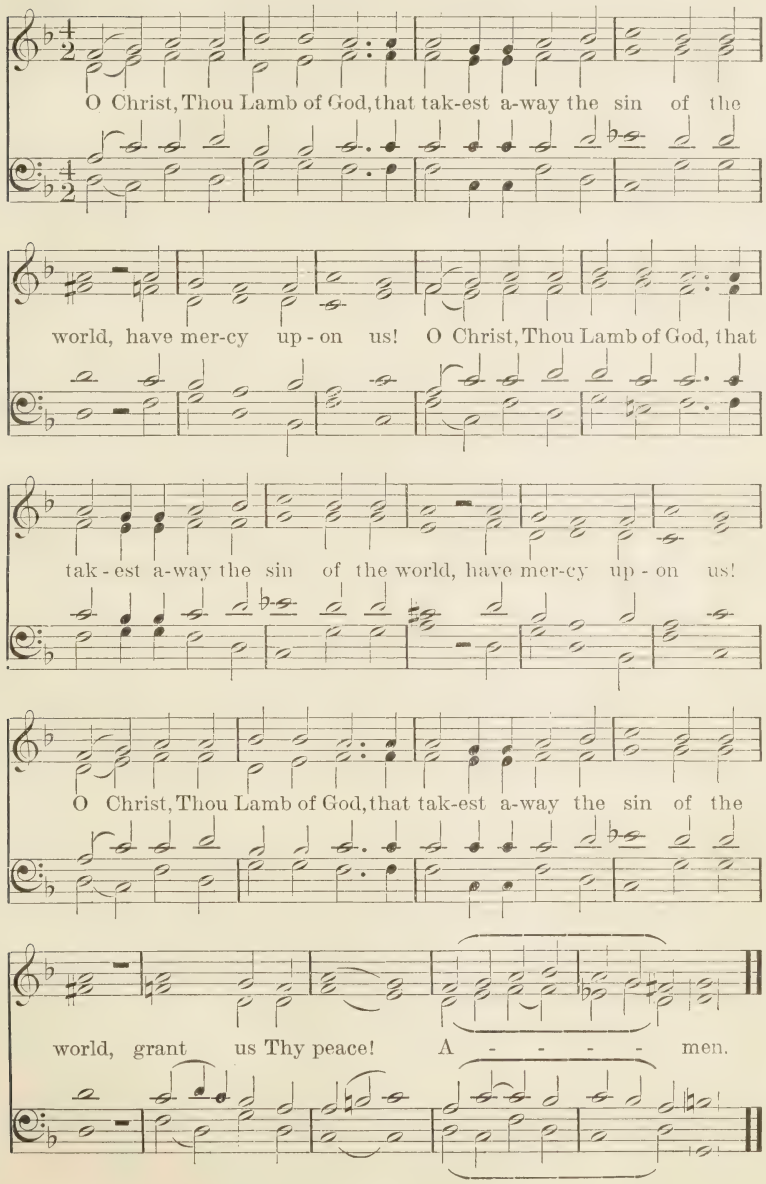
Then shall the Minister chant or say

The Pax Domini.



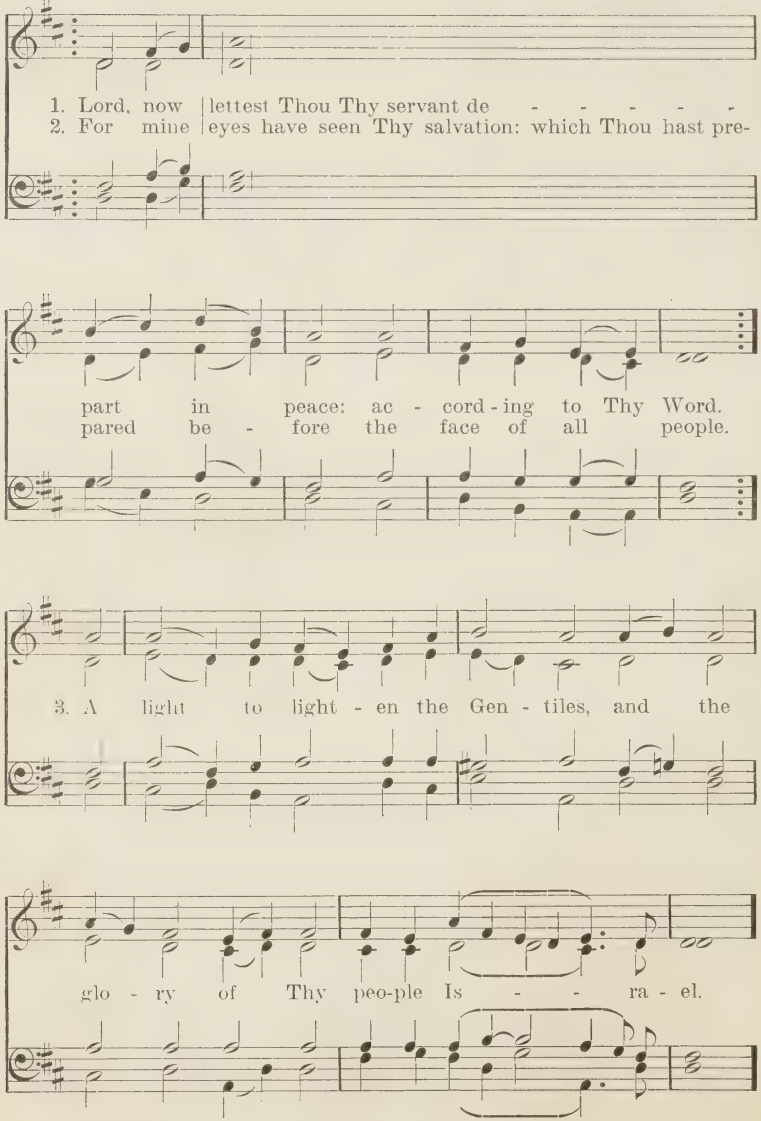
Then shall be sung or said the AGNUS DEI, *and the distribution shall begin.*

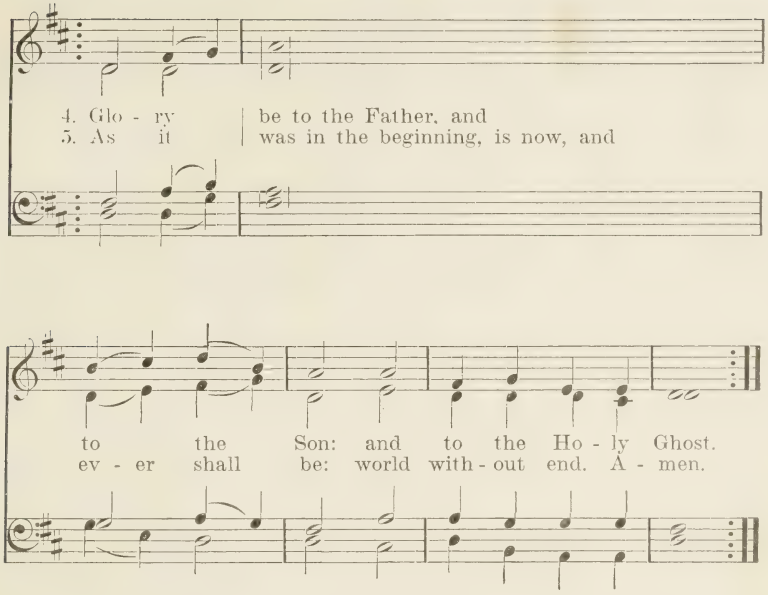
AGNUS DEI.


O Christ, Thou Lamb of God, that tak-est a-way the sin of the
world, have mer-cy up - on us! O Christ, Thou Lamb of God, that
tak - est a-way the sin of the world, have mer-cy up - on us!
O Christ, Thou Lamb of God, that tak-est a-way the sin of the
world, grant us Thy peace! A - - - - men.

When all have communed (for Formula of Distribution see Liturgy, p. 13, 14; Hymn Book, p. 14), all standing, may be said or chanted the

Nunc Dimittis.

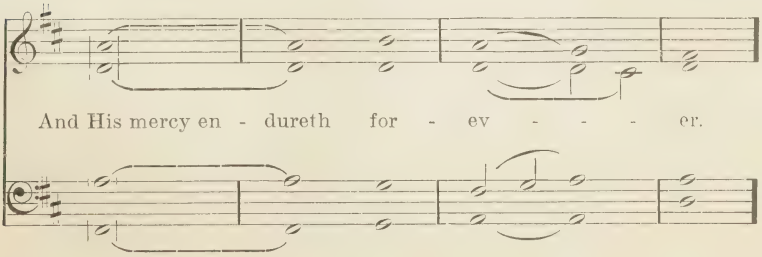
Melody, Strasburg, 1578

1. Lord, now | lettest Thou Thy servant de - - - - -
2. For mine | eyes have seen Thy salvation: which Thou hast pre-
part in peace: ac - cord - ing to Thy Word.
pared be - fore the face of all people.
3. A light to light - en the Gen - tiles, and the
glo - ry of Thy peo-ple Is - - ra - el.

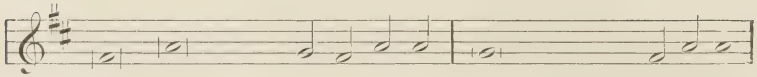

4. Glo - ry be to the Father, and
5. As it was in the beginning, is now, and
to the Son: and to the Ho - ly Ghost.
ev - er shall be: world with - out end. A - men.

Then shall be chanted or said

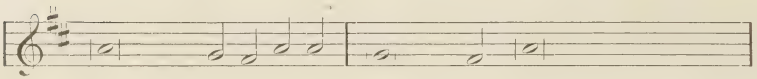
The Thanksgiving.

Minister.

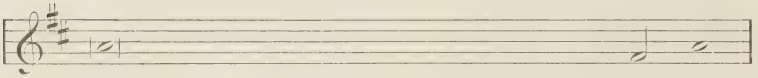
The Congregation shall chant or say:

Then shall the Minister chant or say:



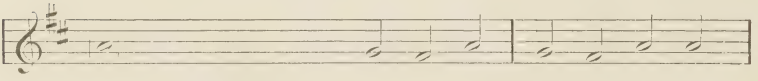
We give thanks to Thee, Al-might-y God, that Thou hast re-fresh-ed us



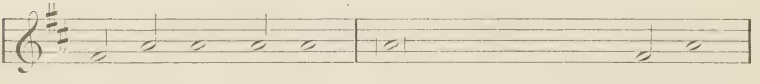
through this sal-u - ta-ry gift. And we beseech Thee, that of Thy mercy



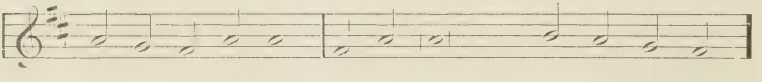
Thou wouldst strengthen us through the same, in faith towards Thee,



and in fervent love toward one an - oth - er; through Je - sus Christ,

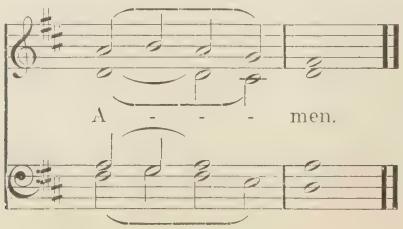


Thy dear Son, our Lord, who liveth and reigneth with Thee



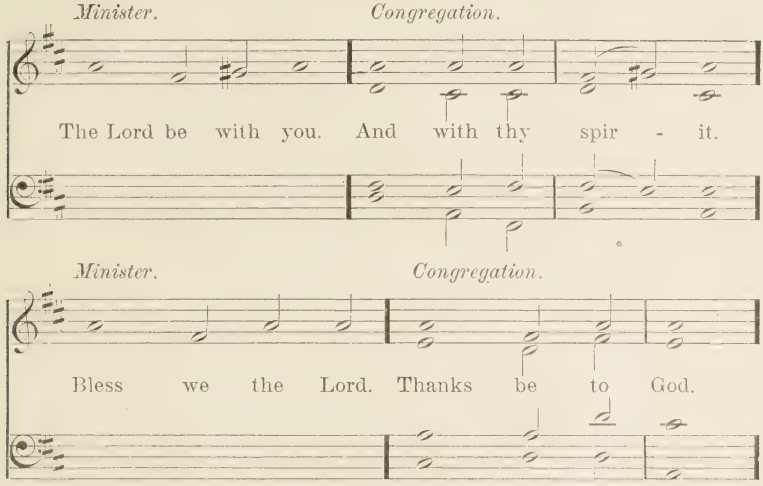
and the Ho - ly Ghost, ev - er, one God, world with-out end.

The Congregation shall chant or say:



Then may be chanted or said the

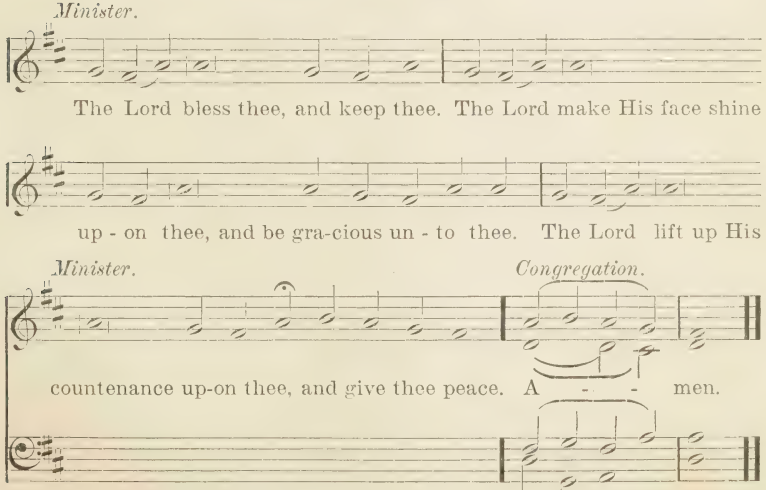
Benedicamus.



Then shall the Minister say the BENEDICTION *as here followeth, or he may say the words* 2 COR. 13, 14.

After the Benediction the Congregation should offer silent prayer.

The Benediction.


Minister.
The Lord bless thee, and keep thee. The Lord make His face shine
up - on thee, and be gra-cious un - to thee. The Lord lift up His
Minister.
Congregation.
countenance up-on thee, and give thee peace. A - - - men.

Silent prayer of the Congregation ends the service.

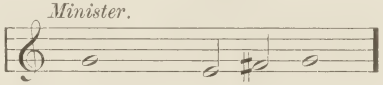
The Order of Morning Service.

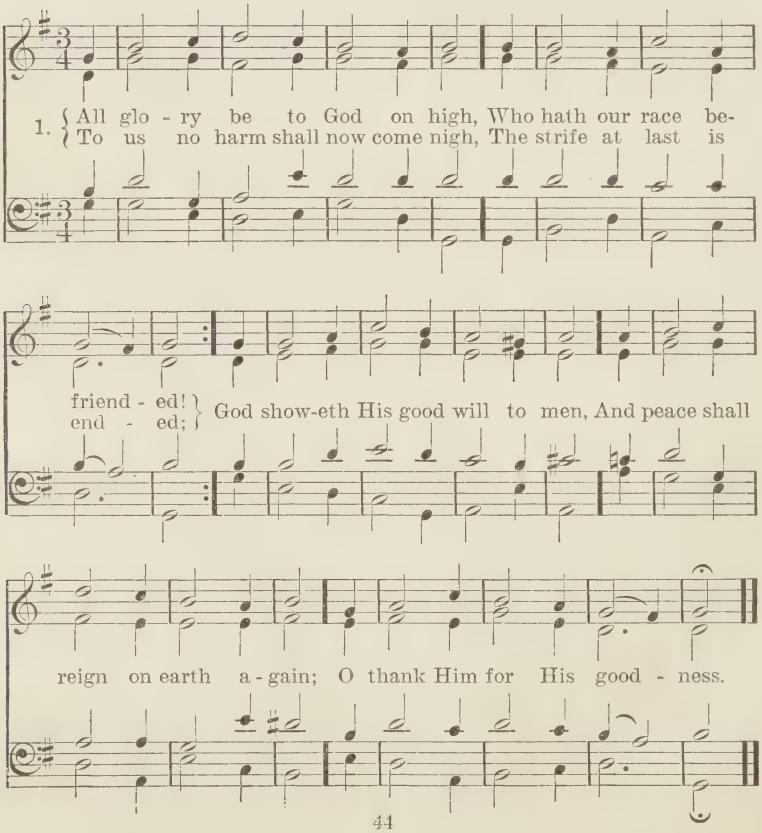
(Second Form.)

The Opening of the Service.

The service is opened with the singing of a Hymn of grace and mercy (Kyrie).

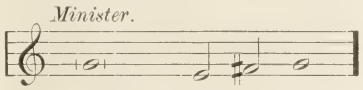
The Congregation shall rise, and the Minister, standing at the Altar, shall chant or say:

Minister.

The Congregation shall respond by singing: (*Hymn Book, No. 261.*)

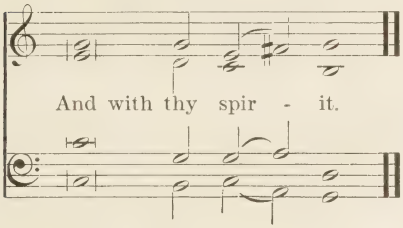

1. All glo - ry be to God on high, Who hath our race be-
To us no harm shall now come nigh, The strife at last is
friend - ed!
end - ed;
God show-eth His good will to men, And peace shall
reign on earth a - gain; O thank Him for His good - ness.

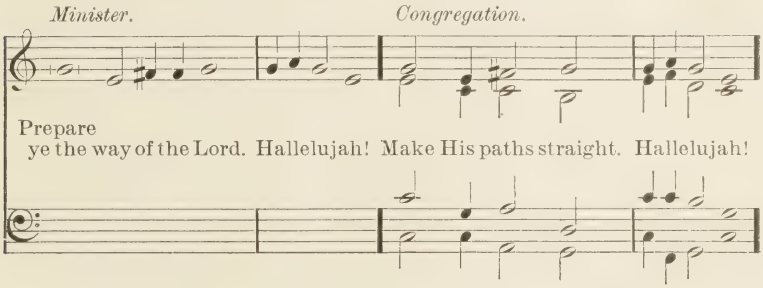
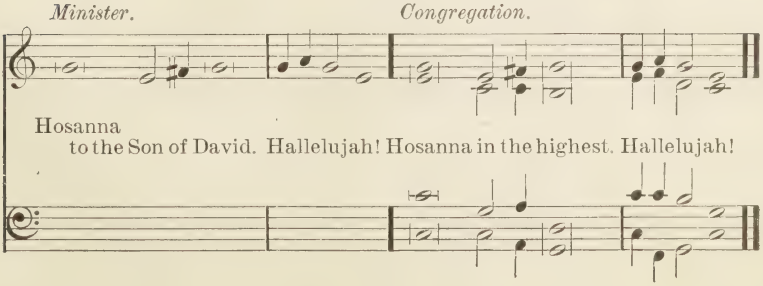
The Salutation and Collect.

The Minister, again facing the Congregation at the close of the Hymn, shall chant or say:



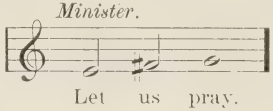
The Congregation shall respond:



Then the Minister, facing the Altar, shall chant or say some suitable versicle, or antiphon, two on festival days, e. g., on Advent:



Then the Minister, still facing the Altar, shall chant or say:

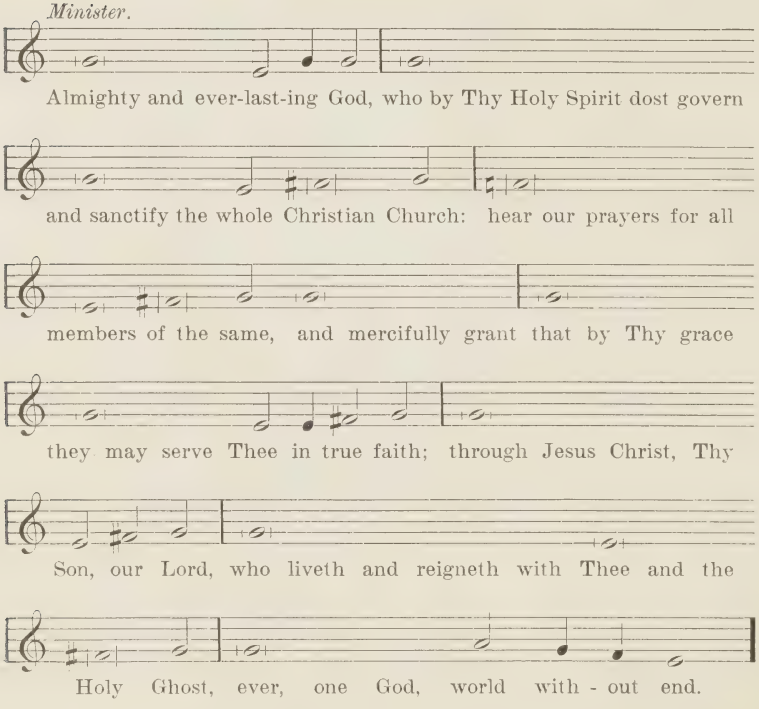
Minister.



Then shall the Minister chant or say a suitable Collect.

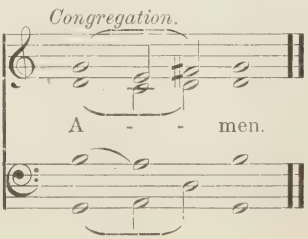
THE COLLECT.

Minister.


Almighty and ever-last-ing God, who by Thy Holy Spirit dost govern
and sanctify the whole Christian Church: hear our prayers for all
members of the same, and mercifully grant that by Thy grace
they may serve Thee in true faith; through Jesus Christ, Thy
Son, our Lord, who liveth and reigneth with Thee and the
Holy Ghost, ever, one God, world with - out end.

The Collect ended, the Congregation shall respond with:

Congregation.



Then shall the Minister read the

Epistle for the Day.

The Minister shall announce the EPISTLE, *saying:*

Let us hear with devout attention the Epistle for the Day. The Epistle Lesson for——is written in the——chapter of——, beginning at the ——verse.

The Epistle ended, the Minister shall withdraw, and the Congregation shall sing a

Hymn.

The Gospel for the Day.

Then shall the Minister return to the Altar and, turning to the Congregation, shall say:

Let us hear with devout attention the Gospel for the Day. The Gospel Lesson for——is written in the——chapter of the Gospel according to——, beginning at the——verse.

Then may be sung:

"We All Believe in One True God."

After the Hymn shall follow

The Sermon.

The Sermon ended, the Minister shall read the

General Confession and Absolution.

(*Liturgy, page 17.*)

Then shall follow

The General Prayer.

(*Liturgy, page 17.*)

After the General Prayer, special Intercessions and Thanksgivings may be made, as occasion may require.

Then, after making the announcements for the day, the Minister shall say THE LORD'S PRAYER *and the* VOTUM.

Then shall be sung a

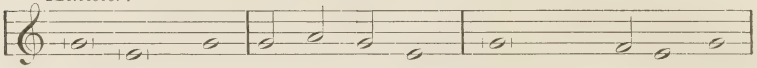
Hymn.

If there be no Communion, the Minister, facing the Altar, shall chant or say a suitable

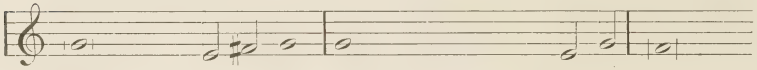
Antiphon and Collect.

For Example:

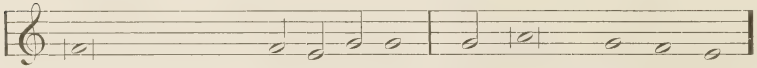
Minister.



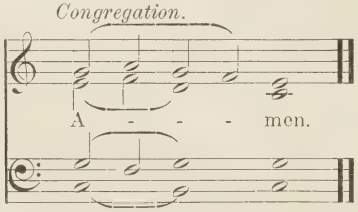
Forsake not the works of Thine own hands. Grant us, we beseech Thee, Almighty God,



a steadfast faith in Je-sus Christ, a cheerful hope in Thy mercy, and a sincere

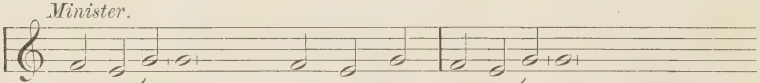


love to Thee and to all our fel-low-men; through Jesus Christ, our Lord.

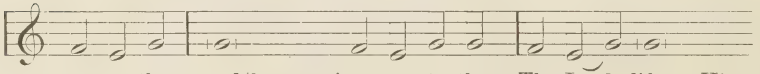
Congregation.

Then the Minister, facing the Congregation, shall chant or say

The Benediction.

Minister.

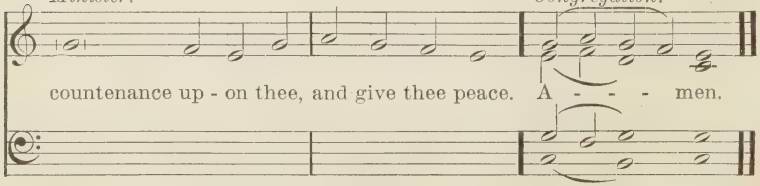


The Lord bless thee, and keep thee. The Lord make His face shine



up - on thee, and be gra-cious un - to thee. The Lord lift up His

Minister. *Congregation.*



countenance up - on thee, and give thee peace. A - - - men.

After the Benediction, the Congregation shall sing a closing stanza, and conclude the service with silent prayer.

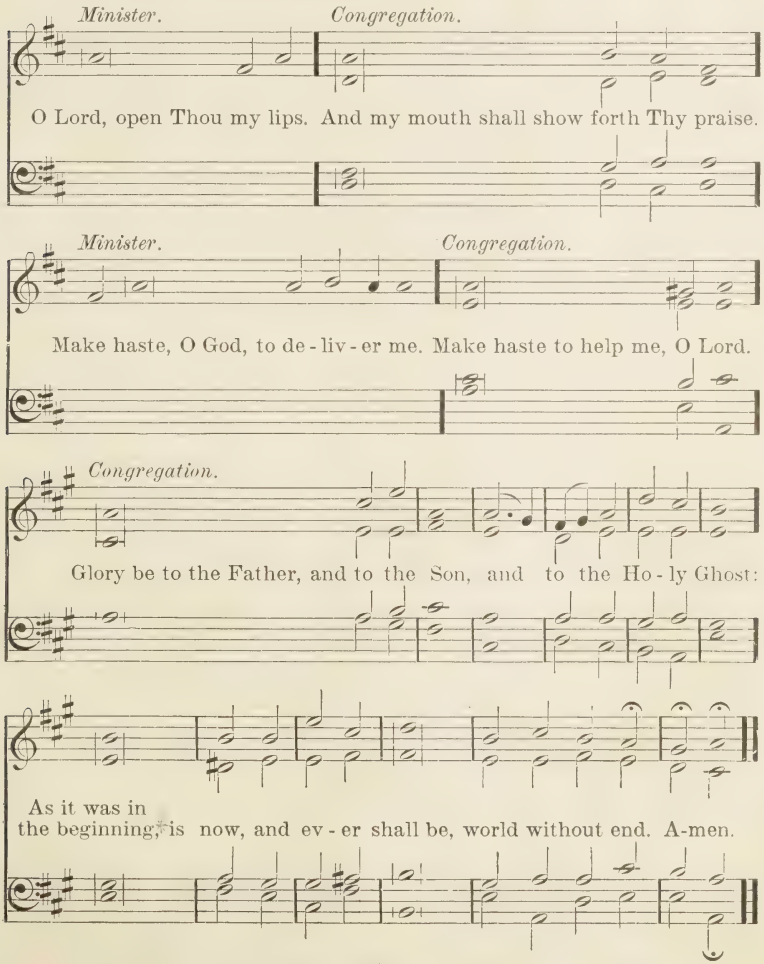
The Order of Evening Service, or Vespers.

Opening Hymn.

A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.

The Versicle and Gloria Patri.

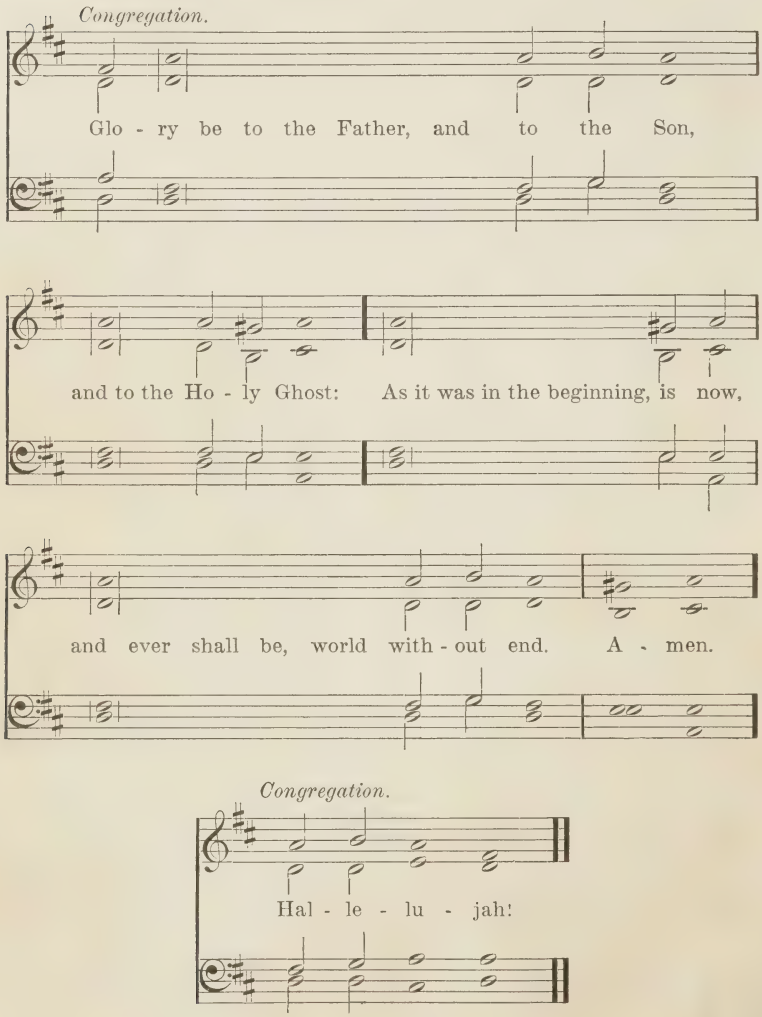
Then shall be sung or said responsively the Versicle *with the* Gloria Patri, *as here followeth, all standing to the end of the* Psalm.


Minister.
Congregation.
O Lord, open Thou my lips. And my mouth shall show forth Thy praise.
Minister.
Congregation.
Make haste, O God, to de-liv-er me. Make haste to help me, O Lord.
Congregation.
Glory be to the Father, and to the Son, and to the Ho-ly Ghost:
As it was in the beginning, is now, and ev-er shall be, world without end. A-men.

THE PSALM.

Then shall be chanted or said one or more PSALMS. *An* ANTIPHON *may be used with each* PSALM. *At the end of the* PSALM *the* GLORIA PATRI *shall be sung.*

GLORIA PATRI.


Congregation.
Glo - ry be to the Father, and to the Son,
and to the Ho - ly Ghost: As it was in the beginning, is now,
and ever shall be, world with - out end. A - men.
Congregation.
Hal - le - lu - jah!

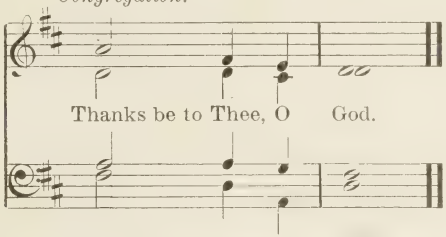
During the Passion Season the HALLELUJAH *shall be omitted.*

The Lesson.

The SCRIPTURE LESSONS *shall then be read, and after each* LESSON *may be chanted or said:*

Minister.

Congregation.



Responsory.

After the LESSONS *a* RESPONSORY *may be sung.*

Sermon.

Then may follow a SERMON, *after which the Offerings may be gathered.*

Then shall be sung

The Hymn.

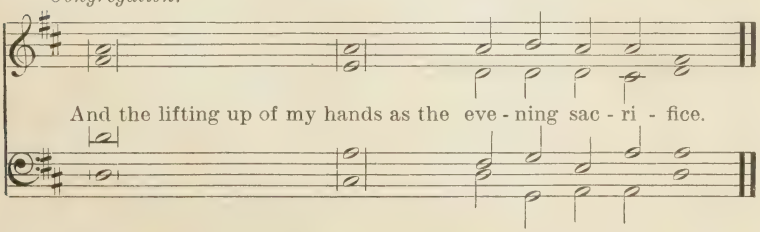
Versicle and Canticle.

Then, all standing, may be chanted or said this VERSICLE. *But on Festival days a special* VERSICLE *may be used.*

THE VERSICLE.

Minister.

Congregation.

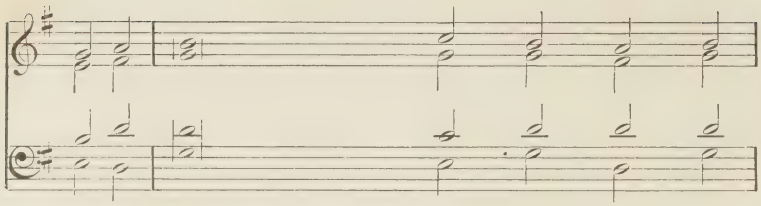


THE CANTICLE.

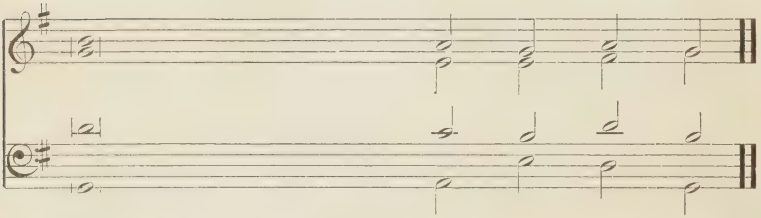
Then shall be chanted or said the

Magnificat.

St. Luke 1.



1. My soul doth mag - - -	ni-	fy	the	Lord:
2. For He	hath	re-	gard-	ed:
3. For be - hold, ...	. .	from	hence-	forth:
4. For He that is mighty hath done	to	me	great	things:
5. And His mercy is on	them	that	fear	Him:
6. He hath showed	strength	with	His	arm:
7. He hath put down the might -	y	from	their	seats:
8. He hath filled the hun - - -	gry	with	good	things:
9. He hath holpen His servant Israel, in remembrance	of	His	mer-	cy:
Glo - ry be to the Father, . .	and	to	the	Son:
As it was in the beginning, is now, and	ev-	er	shall	be:

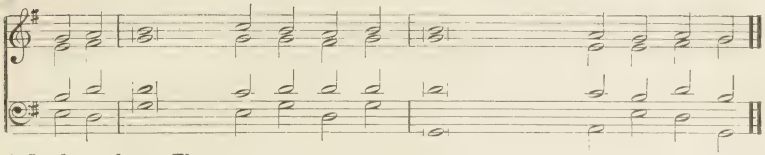


1. and my spirit hath rejoiced in	God,	my	Sav-	ior.
2. the low estate of	His	hand-	maid-	en:
3. all generations shall . . .	call	me	bless-	ed.
4. and ho - - - - - - - - -	ly	is	His	name.
5. from generation to	gen-	er-	a-	tion.
6. He hath scattered the proud in the imagina-	tion	of	their	hearts.
7. and exalted them	of	low	de-	gree.
8. and the rich He hath sent .	emp-	ty	a-	way.
9. as He spake to our fathers, to Abraham, and to his	seed	for-	ev-	er.
and to	the	Ho-	ly	Ghost;
world with - - - - - - -	out	end.	A-	men.

Or the

Nunc Dimittis.

St. Luke 2.



1. Lord, now lettest Thou Thy servant | de- | part | in | peace: | accord - - - - - | ing | to | Thy | Word;
2. For mine eyes have seen | Thy | sal- | va- | tion: | which Thou hast pre-pared before the face | of | all | peo- | ple;
3. A light to light - - | en | the | Gen- | tiles: | and the glory of Thy | peo- | ple | Isra- | el.

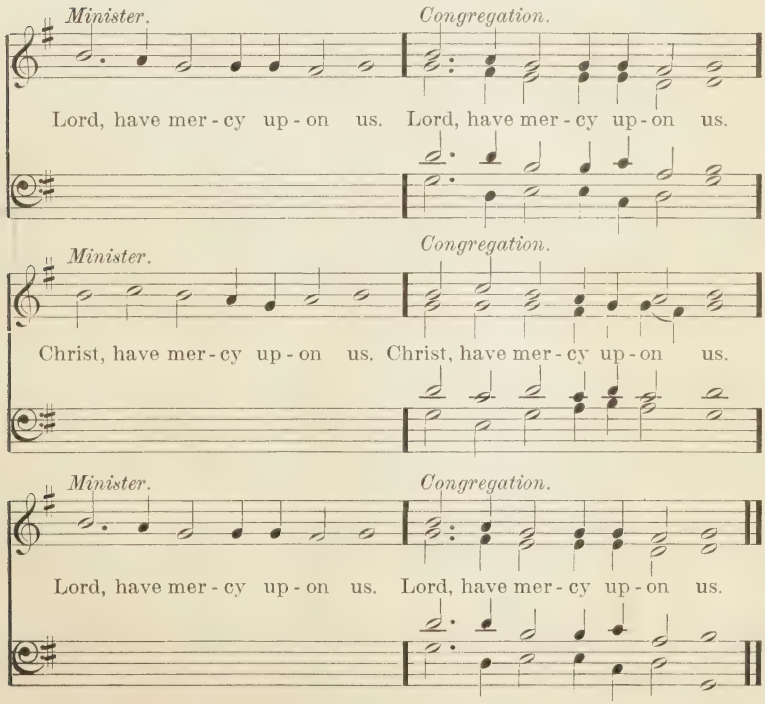
Glo-ry be to the Father, | and | to | the | Son: | and to . . . . | the | Ho- | ly | Ghost;

As it was in the begin-ning, is now, and | ev- | er | shall | be: | world with - - | out | end. | A- | men.

An Antiphon may be sung with the Canticle.

Prayer.

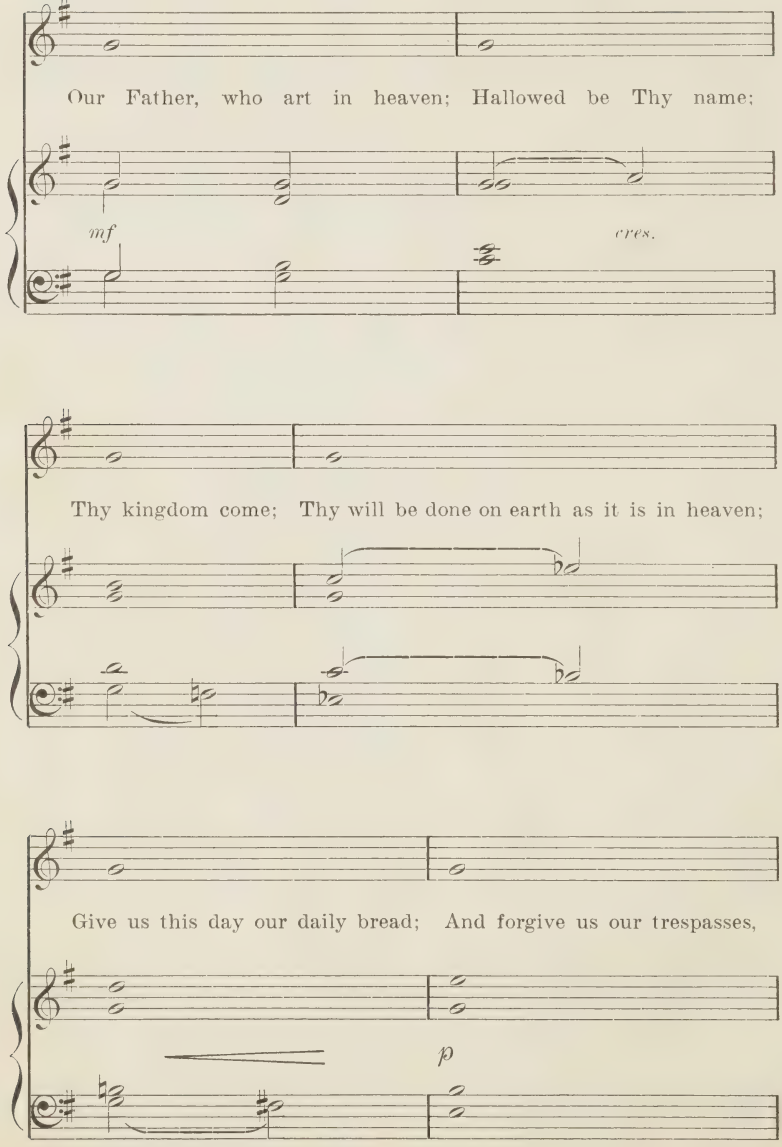
Then shall be said the Prayers, *or the* Suffrages, *or the* Litany.

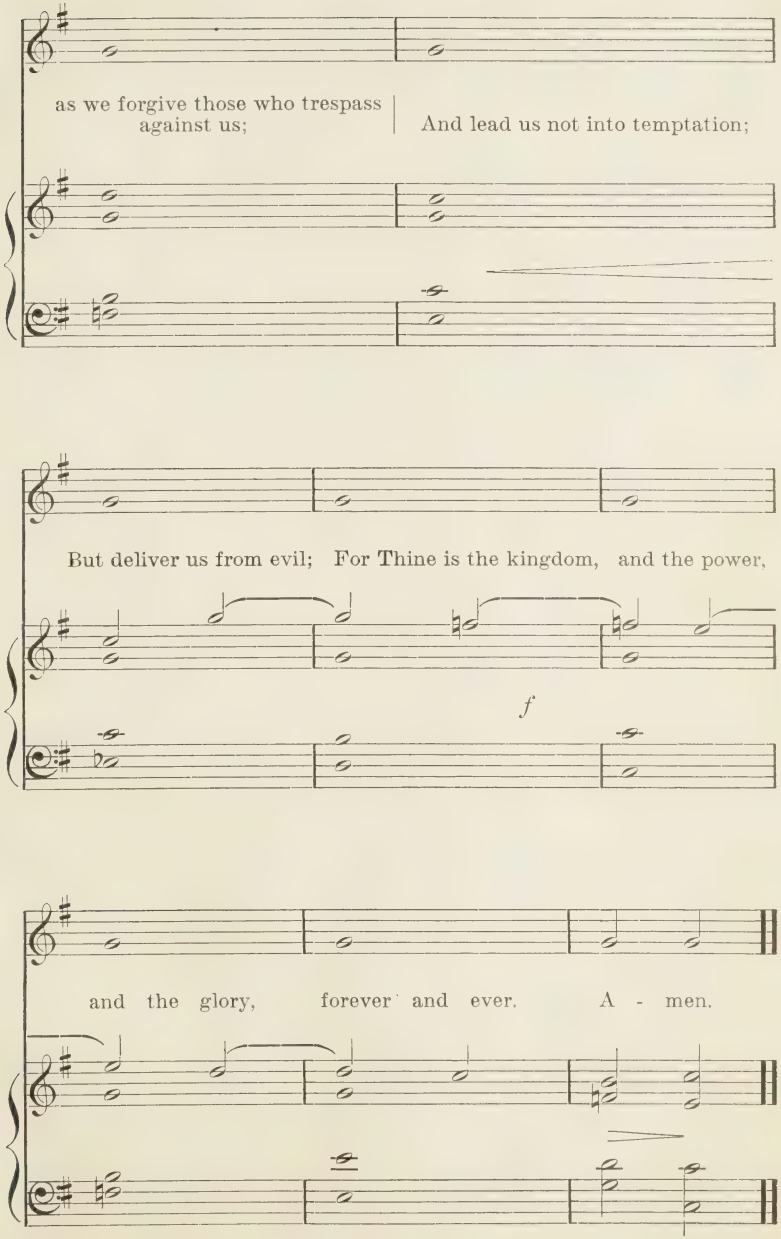
Kyrie.

Minister.
Congregation.
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.
Minister.
Congregation.
Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.
Minister.
Congregation.
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

Then all shall chant or say

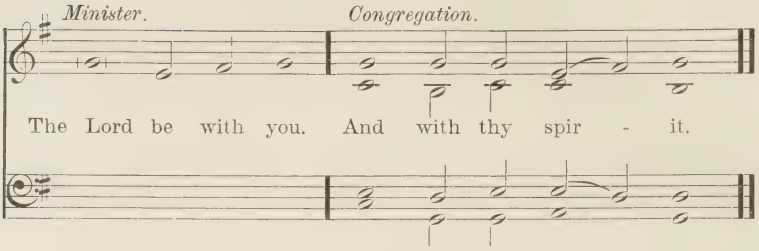
The Lord's Prayer.

Congregation.


Our Father, who art in heaven; Hallowed be Thy name;
mf
cres.
Thy kingdom come; Thy will be done on earth as it is in heaven;
Give us this day our daily bread; And forgive us our trespasses,
p

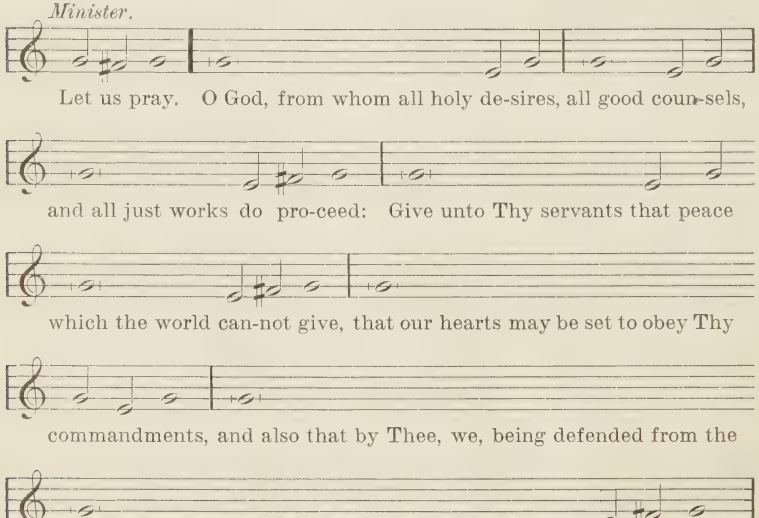
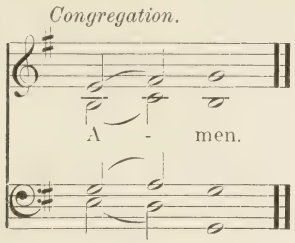

as we forgive those who trespass against us;
And lead us not into temptation;
But deliver us from evil; For Thine is the kingdom, and the power,
f
and the glory, forever and ever. A - men.

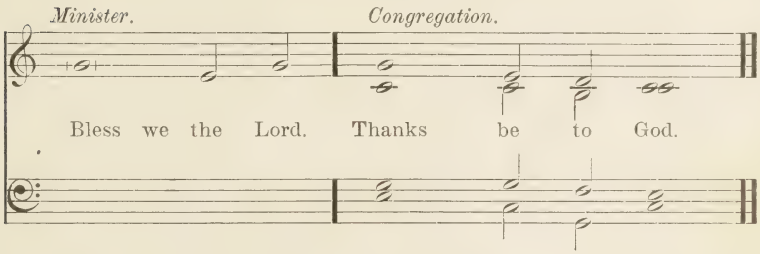
Salutation and Collect.



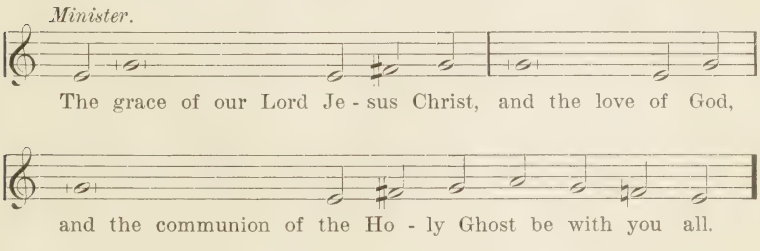
Then shall be said or chanted the COLLECT *for the day: the* COLLECT *for the Sunday is said or chanted throughout the week following until Friday, but on Saturday the* COLLECT *for the following Sunday is used. Then may be chanted or said any other* COLLECTS *and after that this* COLLECT *for Peace. A* VERSICLE *may be used with the* COLLECT.

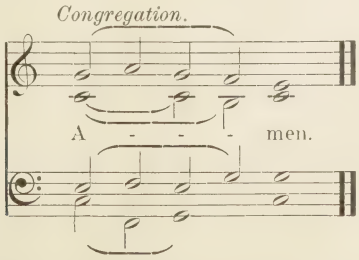
COLLECT.


Minister.
Let us pray. O God, from whom all holy de-sires, all good coun-sels,
and all just works do pro-ceed: Give unto Thy servants that peace
which the world can-not give, that our hearts may be set to obey Thy
commandments, and also that by Thee, we, being defended from the
fear of our enemies, may pass our time in rest and qui - et - ness;
through the merits of Jesus Christ, our Savior, who liveth and reigneth
with Thee and the Ho - ly Ghost, ever, one God, world with-out end.

Then may be chanted or said the

Benedicamus.

The service may end with the BENEDICAMUS; *or a closing Hymn may be sung, after which may be chanted or said*

The Benediction.





At the close of the service silent prayer should be offered.